



SHRI GOVIND JANARDAN BORKAR
ALIAS
SHRI GAJANANSWAMI

GOVIND JANARDAN BORKAR,

ALIAS

SHRI GAJANANASWAMI,

ASTROLOGER & PALMIST.

By

K. A. Keluskar.

1933 A D.

Price 2 Rupees.

Published by Krishnarao Arjun Keluskar,
Vithalwadi, Dadar, Bombay 14

Printed by Ramchandra Yesu Shedge, at the Hirnaya sagar
Press, 26 28, Kolbhat Lane, Bombay 2.

PREFACE.

Soon after the publication of our Marathi edition of the life of Mr. Govind Janardan Borkar, alias Shri Gajananswami, expressions of regret reached our ears from the lips of many friends and clients of the hero of our sketch, that they were denied the pleasure of a fuller acquaintance with the life-story of their friend, philosopher and guide for want of the knowledge of the Marathi language and idiom. Requests were made that the biography should be presented again in an English dress for those who preferred it to appear in English. The author was accordingly called upon to take up this task and he has readily undertaken the labour. He has followed the same plan as in the Marathi version, but he has resisted the temptation to serve up the same material in the form of a bald and literal translation from the Marathi. Rather he has chosen to prune and select, and present what might be of interest to the English reader and eliminate what would ill agree with his palate, with what success, he would leave it to the reader to judge.

At the outset the author deems it his duty to acknowledge the help he has derived from his esteemed friend Professor N. S. Takakhav M. A. of the Karnatak College, Dharwar, who kindly examined the original draft of the MS, and made many helpful

corrections and alterations, and went even so far as to revise the proofsheets, as they emerged from the press. The author takes this opportunity to express his heartfelt thanks to him, as also to Mr. S. R. Tuljapurkar, for the trouble he has taken in going through the proof-sheets of this little biography.

It may be considered presumptuous that the author should present to the public in a biographical form the life of a young man who has scarcely completed his thirtieth year, and an apology is needed under the circumstances. The present writer first met Mr. Borkar in 1925. On that occasion he encountered him in the character of an officiating chief priest at a sacrificial ceremony at the Bhageshwar Bhuvan. He was greatly impressed by what he then saw of his precocity and talents. More familiar intercourse deepened these impressions. There was an austere saintliness about his character which is rarely observed in a young man of his age, and which impressed the author so much that he began to take a greater interest in his career. He found him admired, his actions praised, his merits acknowledged by a large circle of clients and admirers; and he found among them persons of rare culture and attainments and of high position in society and in public life. It was a wonder to him that an astrologer, so young in years, and sprung from such a backward class, should command the esteem and enjoy the confidence of such cultured people, men and women of light and leading in various walks of

society. It still seems a mystery to him that he should so soon have become so deeply popular with such a wide circle of followers. If the secret of this success and popularity is to be found in his character and attainments the cause of this biography need not remain a secret, but will be found to have a foundation as deep as his character and as strong as his strength. Premature if this sketch be, it may serve as a brilliant example to younger men, while their virtues are still maturing and their characters forming in a more plastic age.

Those who care for the moral training of our youth are sure to welcome such biographies. Character-building, especially among the young, is greatly helped by the lives of good and great men, and there are good and great men in all walks of life and the character-building purpose of biography is best served when the examples chosen cover a wide range of variety. With this end in view the author has already published several biographies, both big and small, of worthy people in many different walks of life. If it is premature, because the hero of the biography is young, he may leave it to others to write about him in a more mature and more prosperous state. Considering his age and health, the present author cannot hope to live to paint such a 'finished' picture, but he is content to give the sketch as it is, though some of the features and lineaments may be imperfectly formed in his subject and therefore imperfectly rendered in this work. And there is

another consideration and that is this. You cannot blame a bee and accuse it if it chooses to alight on a newly blossomed flower for the sake of the nectar in it and leave the older flowers alone. The same freedom of taste and of choice should be freely claimed and allowed in this case, and it should be enough for the author, before the bar of the critical world, to plead guilty to the fact that he likes the hero of his sketch for his simple sincerity and charm of manners and the golden qualities of his head and heart.


The very fact that the hero of this story could evoke such praises and encomiums from such a large number of cultured and highly placed fellow-citizens is testimony enough to his high character and genius. Hence it is hoped that the presentation of this story will not be considered either premature or out of place, since it aims at a faithful representation of the sterling worth of its hero.

CONTENTS

	Page
I Ancestry 	I
II Childhood 	8
III Education 	16
IV Entering the World 	22
V Palmistry and Face-Reading 	44
VI Bhṛigu Samhita 	55
VII Medical Practice 	87
VIII As an Adept in Charms and Amulets 	95
IX As a Sacrificial Priest 	102
X As a Teacher 	112
XI As an Author 	117
XII As a Benefactor 	122
XIII Marriage 	128
XIV Character 	132
An Appendix—Shri Padmanabha Swami 141	
An Index of names 145	

GOVIND JANARDAN BORKAR,
ALIAS
SHRI GAJANANSWAMI ASTROLOGER.

I. ANCESTRY.

 **MR.** Govind Janardan Borkar, the distinguished astrologer, belongs to the Kshatriya Bhandari Community, which inhabits the Ratnagiri District in the Bombay Presidency. The Borkar family hails from a small hamlet called Chinchkhari, which is a suburb of the town of Ratnagiri, the well-known sea-port on the Western Coast of the country which is called the Konkan. The family took its surname from the village of Bor which is situated in that part of the Bardesh which came under the sway of the Portuguese, who had originally come to the Western Coast of India with the object of trading. These Portuguese soon acquired some coastal land like other foreigners and settled there. Their political, military and religious establishments followed them; and in the seventeenth century, when the wave of inquisition passed over the whole of Christendom, it naturally affected the minds of the Portuguese priests in this settlement, and they resorted to various unjust and even cruel means for the conversion of

non-Christian communities living under the Portuguese rule. This religious persecution forced numerous Hindu families to run away from the Portuguese territory of Goa and take shelter in districts which were either under the Maratha or Mahomedan rule. The latter had long ago ceased to molest the Hindus for reasons of religion. The Borkars were among those who took part in this general exodus for the sake of their religion.

In this connection one fact has to be remembered. It is this that, as many of the Kshatriya Bhandari families were navigators and owned ships which plied along the whole of the Western Coast of India, it was possible for them to migrate without difficulty to the northern parts of the Konkan and settle in favourable and habitable parts of the coast. Thus we find to-day along this coast a large number of Kshatriya Bhandari families bearing surnames after their original villages from which they had migrated.

It will not be out of place to give here a very brief account of the martial race that goes under the name of Kshatriya Bhandari, to which the Borkar family belongs. Though we do not definitely know how this race came to have the epithet of Bhandari, we have no doubt that it comes from the same stock to which the Kshatriya Maratha race belongs. For, the surnames and the social and religious customs of both the races are almost identical.

We cannot say for certain whence, how and when these Kshatriya Bhandaris came to inhabit the narrow



Ancient tamarind tree at Chitral Khari

village into a great city. On several critical occasions they helped the English in tiding over their difficulties in this island, for which they got the sole monopoly of the liquor trade.

We have made this digression with a view to show that Mr. Borkar comes of a race which holds a very important position in the history of this land. Now let us return to our main story. The forefathers of the subject of this biography lived originally at Chin-chkhari where they possessed a small piece of land, and eked out their existence by pursuing the peaceful avocation of agriculture and horticulture to which most of the Bhandari community resorted after the advent of British rule.

induced them to stop their thriving business with the sinister motive of turning them into anchorites

It is at this critical juncture that our friend Mr Borkar whom for brevity's sake we shall hereafter call Buva emphatically protested against his father's ruinous credulity, in a letter which he addressed to him in verse form. It was couched in very pathetic terms in all humility befitting a dutiful son. This letter in the poetical form has been preserved, and we have already published it in our Marathi sketch of his life. When it is remembered that Buva wrote it when he was 14 years old, it may be taken as a fair testimony of the fact that he was a born poet. But this earnest appeal fell on deaf ears. It did not dissuade Mr Janardanpant from his ruinous course.




Mr. Jagadish Lakshmi Narayan as Pholanth Swami.

heart found vent in a poem full of pathos which brings tears to the eyes of even a careless reader. Mr. Janardanpant was quite composed and his heart remained unruffled to the end. This showed how staunch his faith was in eternal bliss of which he was quite sure as he spent his whole life in good deeds and sincere devotion to his God according to the teachings of his creed. When our Buva was naturally overcome with intense emotion and burst into tears at the immediate prospect of his loving father's demise, the latter only consoled him saying that he was passing away fully satisfied that his good son would be quite able to carry out his long cherished aspiration and prove a staunch adherent of the creed taught by Padmanabha Swami, and lead a noble and prosperous life which would bring fame to the Borkar family. Thus ended a strenuous and noble career of 44 years and our Buva was left an orphan at the age of twenty-three. He published in a leaflet form the small piece of poetry which he had composed in the agitation of mind caused by his poignant grief. He distributed it among his friends and acquaintances. We have published this poem in our Marathi version of Buva's Life. It contains 28 couplets in the Āryā metre.



II CHILDHOOD



OUR Buva was born on 10th March 1903 at Chinchkhan to the great delight of his parents who nursed him with the greatest care and love. But unfortunately his mother did not live long to look after him. She passed away when the child was only three years old. His father, however, soon after her death, married again and supplied an almost equally loving mother to the child. This step mother came of a very respectable family and was imbued with exemplary ideas of duty to her husband. She soon saw that her husband loved the orphan child above all things in the world and that her care and love for him would please him most. Thus the child found in her the next best substitute for a real mother. Moreover, as the child grew in years he showed such admirable qualities as would endear him to all. Everybody praised him for his precocity and other extraordinary gifts which were not to be seen in ordinary children. He was so admirably impressionable that at four he would repeat whatever was recited in his presence and his power of imitation was simply surprising.

was able to repeat and imitate all that was done by his intensely religious father. Thus at five and six the child would repeat all the songs and prayers in melodious tones and join his father in his prayers and songs in praise of Dattatraya. On every Thursday and on other holidays his father's friends used to gather at his place and join him in his worship of Dattatraya. On such occasions this child usually took the lead in their recitations. It is the usual custom with these worshippers to allow some one, whose voice is sweeter than that of others and who can recite their hymns better than others, to take the lead and follow after him. Our Buva at this tender age was declared to be quite fit for taking such a lead; and the loving father and all the company admired the child's abnormal powers of imitation and even the devotional mood which was distinctly observed in him.

At this stage it will not be out of place to say a few words here about this deity of Dattatraya whose worship came into vogue later in the history of our Hindu religion. Our Hindu pantheon has three godheads viz: Brahma, Vishnu and Mahadeo, representing the creative, protective and destructive forces in the universe. Tho worship of the first godhead was soon dropped and in course of time the worshippers of the other two godheads came to harbour jealousy and enmity towards one another; and legend has it that many dreadful feuds and wrangles occurred

among them. But the wiser among them soon grew sick of these unpleasant and uncalled for feuds and hit upon the grand and welcome idea of conceiving a symbol of the union of these three godheads. Thus an image of the trinity was represented by three heads on one shoulder. Legends soon gathered round this conception of the trine, and thus a compromise was successfully effected between the worshippers of Vishnu (Vaishnavas) and the worshippers of Shiva (Shaivas). This trine of the three godheads was added to the Hindu pantheon and there arose worshippers of this trine which is significantly named Dattatreya. A series of saints came forward to popularise the worship of this deity of three heads and brought about a different cult which has votaries all over the country. Padmanabha Swami who was one of these saints recently preached this cult in Bombay and places roundabout and admitted many persons into his cult. Mr Janardant, the father of our Buva came to be one of his staunch disciples. Our Buva also became his regular disciple in his early youth.

Now let us return to his childhood. He was so wonderfully imbued with the worship of Datta that even in play he would imitate his father in all respects. He would with the help of his playmates gather together pieces of bricks and arrange them in the form of a miniature shrine in imitation of one in his family. He would place a small picture of Datta in the centre of this shrine and seat himself in front of

it in a worshipful mood. He used to invite his playmates and make them sit round him. He then repeated prayers and songs in praise of Datta and asked his playmates to recite them after him. Onlookers admired the child's devotion and worship of Datta at that early age and prophesied that he would turn out a great devotee of Datta.

We cannot omit mention of a remarkable incident in our Buva's early childhood, which at once testified to his wonderful precocity and the fact of his *being a born poet*. At the age of six he was one day sitting in his father's shop when a customer came to buy some flour. He had not money enough to pay for the stuff he bought. The salesman would not allow him to take away the article without paying its full price. The young Buva interfered and told the salesman to accept what the poor customer had and let him take away the thing. He said he was the master of the shop and he would not care for the payment of the full price. As he said these words in a very peremptory tone the salesman had to be content with the money the customer offered. But he complained about this to Mr. Janardanpant, who got angry at this conduct of his son and, when he returned home at night, he awoko the child, reprimanded him for his conduct at the shop and gave him a slap. The child of course burst into tears and kept up crying till he was tired and fell asleep.

Early next morning the child took his bath, sat before the shrine of Datta which his father had in his residence and wrote about 200 verses to his father in which he tried to extenuate the apparent fault which he had committed because of his sympathy for the poor and advocated fellow-feeling and humanity above all worldly considerations. He fixed the pieces of paper, on which he had written these verses all over the frame work of the shrine.

Mr Janardanpant soon saw them, took them off, arranged them in order and read the contents with great care. He was greatly overcome with emotion and cried over them. He read them to several of his friends who called upon him. They all admired the child's wonderful powers and set him down for a gifted child. Mr Janardanpant was not careful enough to preserve these verses. Ever since this incident took place, he simply doted over the child and never once treated him harshly.

The reader may perhaps wonder how a child of six could write a letter to his father in verse. The explanation of this is easy enough. Our Buva, as we have said above, was exceptionally impressionable and would remember and imitate what was said and done in his presence. Now the fact is that the verses the child composed at that age were expressed in a very easy metre (the *omri* metre). They did not require much literary art. Numerous Marathi works have been written in this easy metre. Most of these

works contain legends about gods and saints whom the Hindus revere and worship, and the religiously disposed Marathi speaking Hindu communities consider it a great merit to read them over and over again and simple and credulous people consider it a great religious duty to read or listen to them with great devotion

Many religiously disposed families make it a point to read these legends every night after they are free from work, and persons of ordinary intelligence can easily follow the narrations in simple verse which the reader reads in a sing song tone and gives explanations of difficult passages while reading the text.

Mr Janardinpant who was highly religious took special delight and interest in reading these legends before the members of his family and neighbours. Our little Buva listened to these with rapt attention and followed the contents very intelligently, and as they were read again and again his impressions were deepened and he could recite passages from them. He could even narrate some of the stories contained in the works. It is this educative force which enabled the child to give expression to the natural outburst in his letter to his father in verse, the form of which had been very familiar to him.

school, where he was soon pronounced to be highly precocious. At this early age he once saw a Telangi Brahman sitting by the way-side. He had a printed pamphlet on the face of which were some printed figures. He used to ask lookers-on to lay their fingers on any of these figures. He then opened the pamphlet and found the figures which were selected by them and read to them what was written against those figures the purport of which usually had reference to questions agitating them or some future events regarding them. Our little Buva looked at this fortune telling of the man and at once had a passionate desire to have a copy of this pamphlet to imitate him. He asked the fortune teller whether he would part with his pamphlet to him. He refused to do so and said that he might buy it from some book seller. The little Buva, who was very anxious to have it, soon procured a copy of it. He then went about asking his school fellows and others to lay their fingers on the figures of the pamphlet and read to them what was written against the figures. This playful performance of the child was looked upon with much interest and amusement even by elderly persons and they would out of amusement lay their fingers on the figures and hear what was told about them. An old lady who is still alive called our little fortune teller to her and placed her finger on one of the figures and asked him what destiny had in store for her. He foretold that her husband would call her back and treat her very kindly. This pro-


phesy of his soon turned out true. Her husband had discarded her and married another woman. The lady was thus several years away from him. But it so happened that he fell seriously ill and was ridden to bed for several months. During this illness he thought that his former wife would nurse him better than others and called her back. The lady went back to him and nursed him with all wisely devotion. He soon got round and the lady remained with him till his death. The old lady often tells this experience of hers and says that Buva has been a fortune-teller from his childhood.

We can safely say that this incident in our Buva's very early age testified to the fact that this natural instinct of fortune-telling was aroused in him at the sight of that Telangi fortune-teller and it was strengthened and regulated by the actual study of Astrology only a few years later.

These instinctive proclivities observed in the child were proof enough of his future greatness, and those intelligent people who observed the child's tendencies declared that there was something extraordinary in him from the first and his later life has amply proved that their judgment was quite true.



III EDUCATION.

 **OUR** Buva was put to school at four. There his teachers were struck by his natural brilliancy and took special interest in teaching him. His retentive faculty was so admirable that he remembered whatever was taught to him once. His application to his study was simply wonderful. He was always at the top of his class and his class fellows looked up to him and liked him most. His turn of mind was very serious and he hardly took delight in any pranks or games. He scarcely mixed with boys of his age and took part in any games. He only indulged in arranging bricks in the form of a shrine and repeating songs in praise of Datta and latterly in fortune telling with the help of the pamphlet about which we have already said enough in the preceding part.

In the knowledge of Marathi he was superior to any boy in his class. As he retained what he heard from the Marathi legends which were read in his house his vocabulary of words and phrases was wonderful and his stock of legendary stories and events was also very surprising. He was familiar with the general religious sentiments which the legends are meant to inculcate. This educational advantage is generally denied to children whose relatives neglect the reading of the valuable legends which our

Marathi poets have popularised in easy verse. Moreover, children of ordinary intelligence are generally disinclined to sit down and listen patiently while such legends are read in their houses. Such was not the case with our little Buva. He showed extraordinary intelligence from his early age and being of a very sedate and serious temperament he watched everything that transpired in his presence and listened with attention and interest to whatever was said or read.

and immediately after this he had to attend the Wood Carving class, where he spent four hours. After returning home in the evening he took his food and attended an English Night School, where he continued his study of English. He kept up late at night to prepare lessons appointed in the Night School.

This will show how hard he had to work, and those, who watched this strenuous struggle to make the most of the opportunities of learning afforded him greatly admired his enthusiasm and intense desire to learn. Later on he had to give up the study of English and Drawing in obedience to his father's order that he should join the astrological class. At about this time a group of gentlemen headed by Mr. Janardanpant contributed towards the maintenance of a class to teach Astrology. A man who professed to know this subject was appointed teacher and arrangements were made to keep a hostel for young students of Astrology. Our young Bura was told by his father to attend this astrological class and he very willingly did so, because he was instinctively attracted to the study of this science. He had also to forego the further study of Drawing in which he had already made commendable progress, and now he only attended the Wood Carving class during the day and the astrological class in the evening after which he stayed overnight in the hostel and studied far into the night his most favourite subject of Astrology.

He was not kindly treated by the teacher of the astrological class, and some of the students in it were not on friendly terms with him. It appears that they were jealous of his powers. The teacher, who knew very little of Astrology and could not explain the Sanskrit text properly for want of the knowledge of Sanskrit, was very unpopular with his students. Our young Buva, however, took to the subject very seriously and enthusiastically and made up his mind to shift for himself. He kept awake at night after every body in the hostel was fast asleep and learnt by heart the contents of the text which the teacher used. He also committed to memory the contents of some other principal works on the subject of Astrology, which were bought for the class. Thus in the course of a year he mastered every kind of knowledge that an astrologer is expected to

English fourth and fifth standards, could easily construe the meaning of the texts which he had committed to memory. Moreover he constantly read the Bhagwadgītā and the Bhagwat with a religious motive, which added a good deal to his knowledge. Besides, at the age of fourteen he became a regular disciple of Shri Padmanabha Swami who has popularized the cult of Dattatraya and made many disciples among the mull hands in Bombay and built a temple of Datta near the Curry Road Bridge. Among others his father and father in law had already become his disciples. Our young Buva read with great avidity the works written by this Swami which added a good deal to his knowledge of Sanskrit and religion. Moreover he also read a good many Marathi poetical works which generally contained religious and philosophical teachings. This kind of study has always given him much delight.

The foregoing account will very clearly show that he loved learning more than anything else and his praiseworthy zeal and perseverance in the acquisition of useful knowledge have helped him immensely. What help he got from his teachers was very little compared with what he learnt by himself. That is how geniuses generally behave in this world and what little we know about our Buva's natural gifts leads us to set him down as a true genius.


As the ruling passion of our Buva was to render himself useful to the run of common people he was

bent upon studying such subjects as would naturally attract them to him. Thus he studied to perfection not only Astrology and subjects akin to it, but also he mastered even Mantric Vidyā (magic) and Indian Medicine in which his father and grandfather were very proficient.

Had it not been for this turn in his education given by his father, whose views about the education of children were narrow and who had not the capacity to know the real worth of his son, he would have shone in any branch of higher education which our University recognizes and would have stood at the top in any educational competition. However, we are not prepared to rate lower our Buvā's present brilliant attainments, and we have no reason to be sorry for the fact that he has been denied the advantage of University degrees. In fact, we can safely say that our Buvā's present attainments are far superior to those of many of the graduates of our University.



IV. ENTERING THE WORLD.



OUR young Buva set up as an astrologer at the age of 15. Those, who knew nothing about his attainments at this early age, scoffed at him for posing himself as an astrologer and called him names for his supposed audacity. They did not know that he was instinctively attracted towards the science and had made most of the opportunity he got of studying it and had attained sufficient mastery in it. When he ceased attending the astrological class and had done with his Wood-Carving course, he was anxious to try his knowledge of Astrology and with this view hired a small room at a nominal rent, put before himself a picture of Datta, seated himself before it in a very serious and devout manner and waited patiently for clients.

There is another reason why he began his business at such an early age. We have already said before that his father had wound up his thriving business at about this time and was going to turn an anchorite. This ruinous step was sure to bring starvation to his family. Our young Buva, whose protest against this availed nothing, thought it incumbent upon him to strive to earn his living.

Now, it will naturally be asked how he could have

so much confidence in his powers at this early age. One reply to this question is that he was an extraordinary boy and possessed talents which overpowered all that diffidence which is generally observed in ordinary young persons. Moreover his attainments at this early age were so great that he was quite conscious of his powers, and besides there occurred certain incidents in his early age, which inspired in him sufficient confidence. We should like to mention here two of them.

(1) While he was taking lessons in the astrological class, one day all the students of the class met together at a place when some one took a fancy to test their knowledge, and wanted them to name the object which he had in his mind. Almost all the students who had tried to guess the object failed to name it. Our Buva who was among them was successful in naming the right object and was set down as the cleverest of the lot. This success strengthened Buva's faith in the science which he was studying with so much enthusiasm and assiduity. This incident again testifies to the fact that our Buva's reasoning power was unusually stronger than that of any of his fellow students. For, all the students who were tested had studied the rules and theories to which they resorted in trying to guess out the proper object. But they failed to apply them properly and to reason correctly, while our Buva relied upon the same rules and theories and reasoned out the correct answer.

(2) While he was yet being trained in the School of Art he used to inspect the horoscopes of different persons and narrate their past and future. At first this was considered to be his pastime, but his narrations were usually found true, and people gradually came to trust in him as they did in elderly astrologers, and there was a general talk abroad that a young boy in the Art School was a reliable astrologer. This was corroborated by his teachers. One of them was Mr Gopinath Narayan Parker. This teacher admired the young boy's powers and often asked him questions, his answers to which were generally correct. His brother Mr Laxman Narayan Parker had settled the marriage of his daughter after duly consulting a well known astrologer. Our Buva saw the horoscope of his daughter and her would be husband and declared that their marriage would never come off, because the boy would pass away within a short time. This prophecy of his was of course ignored. But it soon came true, for, the boy did pass away in about ten months after the aforesaid settlement. This fact added greatly to the fame of our Buva. The Parker brothers related this sad experience of theirs to their friends and acquaintances.

We should like to give only one more incident which was instrumental in spreading our young Buva's fame as an unerring astrologer. At this early age he had acquired the knowledge of preparing

readings of persons in which he predicted every day occurrences in their lives. He tried this power in respect of Dr Madhavrao Shinde of Ratnagiri. Buva narrated the past events of his life and gave a reading for one year in which Buva predicted what would happen to him every day. One of these predictions was to the effect that Dr Shinde would go southward and go in for a bargain of some sour article and would travel towards the north, where he would come to grief on account of that bargain. This prediction came true, and Dr. Shinde was involved in a police case. He had naturally not given any thought to this prediction of the boy astrologer. But this bitter experience convinced him of his powers, and ever since he has spread his fame among his patients and acquaintances.

With this prior fame behind him and his strengthened confidence in his own powers, our young Buva set up as an astrologer in face of the ridicule of those who knew him not. People began to call upon him, some out of curiosity and others to test his powers. But most of them were convinced about his powers and were instrumental in spreading his fame. Thus he soon became known to many people, and they thronged at his small place, and his earnings gradually increased. He soon found that the small place in which he had started his business was scarcely sufficient to accommodate the growing number of his clients and he went in for a larger place for Rs 16 per month. He never repented of having hired this

costly place, for the number of his clients rapidly increased and his emoluments went on increasing proportionately.

At this stage, several influential gentlemen became acquainted with this young astrologer and being convinced of his great powers became his devoted friends. We should like to mention here the names of some of them. They were Mr Madhavrao Janardan Patil, Mr Bhikaji Kashinath Wanerkar, Police Inspector, Mr Doulatrao Mantri B A, LL.B Solicitor, Mr Vithal Narayan Vedak B A, LL. B Advocate, Mr Shaik Ali Shaik Husein Hamdulla, Mr Sadashiv Keshao Mayekar and Shet Jagannath Dada Padwal. With regard to the last named gentleman, a surprising incident is worth mentioning here. Our Buva only looked at his face and described his character. His description proved very satisfactory. Buva gave the exact date and time of the birth of one of his sons. Mr Padwal, however, did not agree as to the exactness of the time which Buva gave. He said that the boy was born 23 minutes after four, while Buva said that he was born 20 minutes past four. Mr Padwal consulted his diary and found an entry of the exact time of his sons' birth and was convinced that his memory failed him and that the time which Buva gave was correct. This wonderful accuracy of calculation struck Mr. Padwal very much, and since then he went about praising the young astrologer and recommended him to his friends and acquaintances.

Mr. Shivram Dajiba Surve, one of the rich members of the Bhandari community, once came to Buva only with the intention of scoffing at him for pretending to be an astrologer at such an early age. He was also of opinion that only Brahmins could do that business, and that it was not the business of Bhandaris. He, however, was struck with Buva's ways, on observing which he said to himself that they were even superior to those of Brahmins. He condescended to show his horoscope to Buva who examined it and in a few minutes described his past and predicted his future. Mr. Surve was surprised at the accuracy of his narration of the past events of his life and remarked that he was proud to find in him an able astrologer and called him an ornament to his Bhandari community. Ever afterwards he consulted Buva and invariably found his predictions correct. For instance, Buva's prediction about the loss of his liquor shop proved true. He had predicted the very day and time when he would be involved in a difficulty in regard to his liquor business, and it turned out correct. Buva had even told him not to stir out of his house. But he never cared for it. Buva's prediction in regard to his operation for hernia and the marriage of his youngest daughter proved quite correct. These experiences were quite enough to turn Mr. Surve into a devoted admirer and friend of our Buva. He was instrumental in adding to the number of Buva's early clients.

At this early stage of Buva's career Dr. B. N.

Karnik L C P S consulted him in 1919 and was satisfied that he was a reliable astrologer. Afterwards Buva's predictions about his mother's death and the number of children he would have proved wonderfully correct. These experiences made Dr Karnik his great admirer and helper in his early struggle to build his practice.

Thus our young Buva grew more and more popular and soon found that even the larger place that he had hired was insufficient for the growing number of his clients and went about looking for a more commodious one. His friends found for him rooms, the rent of which was seven times more than what he paid at the Agar bazar. He consulted his father and sympathisers who strongly advised him to go in for this costly place. One of his Parsi clients saw that Buva hesitated to hire those rooms because of his scanty resources and generously came forward to finance him in case of shortness of his emoluments to meet the heavy cost. Thus encouraged, Buva hired the present costly place in the Padhye Building and continued his business there after performing the due religious ceremony on an auspicious day. The formal opening ceremony was performed on 17th March 1924 at the hands of Rao Bahadur S K Bole J P, M L C, in the presence of many friends of Buva and the place was named "Nava Jyotisha Karyalaya" at the suggestion of one of his admirers, Mr V N Vedak, B A, LL B.

Ever since he came to occupy these commodious premises which command a very prominent situation at the corner of Lady Jomshedji Road and Bhawanishankar Road at Dadar, his business has been thriving more than before and several well-to-do and educated clients have been coming to consult him.

Now we shall recount here some of the incidents in which our Buva's worth was tested and has brought increased fame to him.

Mr. Rajaram Tukaram Padwal M. B. E. of Bandra came to know of Buva and became his great admirer. One of his daughters had previously undergone an operation at the time of her delivery. She was again expecting confinement and her father-in-law and her husband, both of whom are physicians, were of opinion that she would not be safely delivered without surgical help. They, of course, had consulted experts and taken every precaution to call in surgical help at the time of her delivery, but Mr. Rajaram Shet, who had great faith in our Buva, consulted him in this connection. He predicted the exact day and time when she would be safely delivered without any surgical help and advised him that no operation should be allowed before the time he had given about her delivery. Her father-in-law, however, had no faith in Buva's prediction, and as soon as signs of travail began to appear he called the surgeon with whom he had made previous arrangements, and the

surgical table and instruments were made ready. In the meantime the lady was safely delivered just at the time which Buva had given, and all the arrangements about the proposed operation proved unnecessary. This instance of Buva's unerring and accurate prediction spread his name among medical men; and Mr. Rajaram Tukaram went about extolling his merits to all who cared to have to do anything with astrologers. Thus he brought to him several influential friends of his.

At the age of 19 (1922) Buva went to Ratnagiri for his marriage. While he was there, a rich Brahman merchant named Bhargava Krishna Shevade was about to celebrate his son's marriage. He had consulted renowned astrologers and fixed the date of the marriage. In the meantime he came to know that our young Buva was in Ratnagiri. He had heard a good deal about his being a clever astrologer. But he naturally did not believe that Buva's reputation was right and thought of testing him. He showed him the horoscopes of his son and his would-be daughter-in-law. Buva only glanced at them and said that the marriage would never come off. Mr. Shevade said that it had been already settled and even invitations had been despatched. Buva said there would occur some lurch in the nick of time and the match would break off. Mr. Shevade, who had strong faith in the other astrologers whom he had consulted, asked Buva whether he was prepared to give his opinion

in writing. Buva, who was quite confident that his prediction would come true, accepted the challenge and gave his opinion in writing. And to the utter surprise of that rich Brahman, who was quite sceptical about the young Buva's powers, his son was suddenly laid up with violent fever on the day preceding the fixed date of his marriage, and the parties were greatly disappointed and had to abandon all their arrangements. This triumph of our Buva went a great way in convincing all those who came to know this incident.

This marriage never afterwards came off, and the young man remained unmarried for about seven years after this incident. One day Mr. Shevade, who had come to have great regard for our Buva since the aforesaid sad experience, called upon him with his son. Buva told the son that his marriage had already been settled and that he should forthwith proceed to Ratnagiri. The father and the son were both surprised to hear this; for the marriage was settled by their relatives during their absence from Ratnagiri. On their return they came to know that Buva's information was correct; and the marriage of that young man actually came off in the following week as predicted by Buva.

In the month of March 1928 the annual auction sales of country liquor shops took place. A few days before the date of these auctions Buva warned

those who were to bid at the auction, through the issue of 'Navayuga' of 4th March 1928 to the effect that fighting would occur at the place of the auction. This prophecy was not at all believed in by those who were concerned in the liquor business for they had never such experience before. But his prophecy came true and the vivid account of the fight was published in the following issue of the 'Navayuga',

Five fishermen from Worli Koliwada launched out their fishing boat. For five or six days they did not return. Their relatives grew very anxious and inquired of Buva whether he could trace the missing fishermen and tell them their fate. Buva after his usual meditation in such critical cases, informed them that two of them were clinging to a wooden plank in the open sea near a harbour. Thereupon the relatives made inquiries with the Port Trust officers who could not supply them with any information. In the meantime from Goa a wire was received in which it was stated that two fishermen were found clinging to a boat which was upset. These men were of course brought to Bombay. This account appeared in the 'Navayuga' of 2nd March 1930, and Buva became very popular among the Kolis of Bombay.

Mr. Hamand B. A. LL. B. was on close terms with Buva. After passing his examination in law, he proceeded to England for his I. C. S. While there Buva used to write to him often and gave him his

readings. In course of one of such readings Buva informed him that he would shortly undergo an operation which would be successful and he would be quite free from his ailment. Mr. Hamand was simply surprised to read this. For he had never told any body either in India or England about his disease. Neither his father nor Buva knew anything about his complaint, and it was really a matter for surprise that Buva could predict about it from a distance of six thousand miles. Mr. Hamand wrote on 19th February 1930 a letter to Buva expressing his deep admiration of his wonderful powers. It is worth while to give it here. It runs thus :

An Abkari Inspector named Shaik Ali Shaik Hassan Hamdule, who has been Buva's client from 1916 has testified to his powers and qualifications in a long letter in Marathi which has been given in extenso in Buva's Marathi biography. We should like to give here a version of a few extracts from that letter. They are as follows

(3) After I retired my sons pestered me for starting motor business. On consulting you, your advice was not to go in for such a business, for it would prove a losing concern. In spite of this warning from you I yielded to the wishes of my sons and I soon became a loser in that concern.

(4) After I retired I thought of seeking for some job or starting some business and I sought your advice in this connection. You told me that I should not go in for any business either independently or in partnership that I need not worry myself to obtain any job and that I should accept a job which I would get without my seeking for it. I abide by this advice and I am glad to say that a relative of mine in Bombay wrote me to go to Bombay. I did so and he introduced me to a Mahomedan gentleman who wanted a pensioner to do some work with him. He entertained my services and I have been working there since January 1930.

Another friend and admirer of Buva, Mr Shankar Raghunath Tuljapurkar, has borne a similar testimony to Buva's powers. His letter to Buva which is in Marathi has already been given in extenso in Buva's Marathi biography. We will give here only the purport of it. He says

'We came to know each other from 1923. You prepared the horoscope of myself and those of my children. I have great pleasure in testifying to the fact that all your predictions about us have turned out quite correct. A son was born to me on 8th November 1925. In the case of this child you had already predicted that it would be a male issue and that it would have a very critical time on the 24th of November towards midnight. My family had no faith in this prediction. But at 12 in the night of the date you mentioned the infant had a severe attack of convulsions

horoscope and assured me that I would be confirmed in the year 1929 and to my great delight his prediction proved correct

My father was seriously ill and when I saw that there was no turn for the better in his illness notwithstanding the treatment from able physicians I consulted Buva who predicted that the period between the 11th and 15th of July was very critical but at the same time he advised me to perform certain sacrificial rituals to avert the unfavourable influence of the planets which however proved ineffective and my dear father succumbed to his illness

Tarkar's residence in the afternoon of 29th March. But before the arrangements about the intended sacrifice were complete the ailing boy expired at the exact time which Buva had given. At this exact prediction the Brahman astrologer, who was a witness of this affair, expressed his great surprise and said that in his whole life he had never known any astrologer who could show such powers. He considered that this power of precise prediction was only a divine gift.

Mr Ramrao Laxman Mayanak was once involved in a civil suit in respect of a large landed property. His pleader assured him that he would win the case, and Mr. Mayanak also was confident about his success. However he referred this case to Buva who told him that he would lose it; and the final result of the case showed that Buva's prediction was correct. After this Mr. Mayanak came to hold him in high respect. Shortly after this he got another proof of Buva's powers. He asked him when his daughter would be married. He gave the exact day of her marriage and it

receive the order of his confirmation; and the wonder was that Mr. Samson received this order on the very day, which delighted him very much, and his reverence for Buva was greatly enhanced. He invited Buva to the Mahim Station and in the presence of all police officers who were then working at the Mahim Police Station praised Buva for his unerring and precise predictions and garlanded him.

We are tempted to give here one more instance of Buva's accurate and unerring annual readings. A Police Sub-Inspector named Mr. Ramchandra Rajaram Deshpande came to Buva on 16th February 1931 for a life reading for one year. When Buva glanced at his horoscope he warned him to be very careful as regards vehicles; and he got the sad experience of this warning. Five days after Buva gave this warning his motor cycle came into collision with a motor lorry.

We will now conclude this chapter by quoting a few testimonials given by those who had to do with Buva.

A military officer named Major Korke who had hardly any faith in Astrology was brought to Buva by his friend and admirer Mr. Rajaram Tukaram. The Major was agreeably surprised at the powers of our astrologer and recorded his impression in the following manner :

"This is to certify that I have had my horoscope told by Mr. Govind Janardan Borkar His statements concerning"

Your knowledge of the past in one's life and about the future thereof is not only marvellous and wonderful but is very accurate

When the heart is full the tongue does not speak and the pen does not write I therefore do not know what to say and write and where to stop

I know as a matter of fact that those who have come to conquer you have returned allowing themselves to be conquered and remarking that very few could be found to be your equals in the line of your holy profession

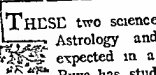
Your reputation is bound to be wider day by day May the Almighty grant you a very long and prosperous life and may your name be recorded in golden letters in the history of the ancient science of Astrology

Rao Bahadur S K Bole, J P, M L C, Honorary Magistrate who has ever been Buva's well wisher and admirer, has testified to Buva's worth in the following terms

It affords me great pleasure to say that I have often consulted you in times of difficulty and your advice at all times based on the astrological forecast was worth following I came in contact with you in the year 1922 and since then you have been my sincere friend and well wisher Your predictions regarding the marriage of my second son and the unexpected help that I received at the same time were correct and most surprising to me My beloved brother passed away exactly when I approached sixtieth year as told by you from that invaluable work written by Bhrgu Rishi

In the year 1929 my brother had undergone a serious operation and his condition was precarious in the hospital You helped me at a time when the best doctors had given up all hopes of his recovery and had come to the conclusion that he would not survive even 48 hours You approached

V PALMISTRY AND FACE-READING



THESE two sciences are closely allied to Astrology and knowledge of them is expected in a good astrologer. Our Buva has studied them to perfection.

There is a wonderful coincidence between the lines on the human palm and the signs on the human face, and it appears that nature has briefly carved on the palm and the face the past and future history of man and ingenious palmists and face readers have raised the unravelling of this history to the level of reliable sciences. The wonder of it is that the results of their readings closely coincide with the astrological predictions so much so that astral influences in the cosmos are as it were carved on the human palm and face. The success of a palmist and a face-reader mainly depends upon the close and minute observations and power of deep penetration. The study of treatises on these subjects acquaints us with broad and general principles the successful application of which depends on the ingenuity and keen observation of the persons who study them. Our Buva has achieved a wonderful mystery of these subjects and has been successfully applying them in his practice. He has shown his power of laying out the exact horoscope of a person only by a

moment's glance at his face. This horoscope exactly tallies with his horoscope as laid out with the help of his birth date. This power has invariably enabled Buva to give the exact birth date of a person who has no record of it. Moreover his glance at the face enables him to give the exact lines on the palm. So he has been marvellously enabled to demonstrate the unity of Astrology, Palmistry and Face-Reading.

We will now give here a few instances in which these powers of Buva have been tested.

Rao Bahodur S. K. Bole, J. P., M. L. C. brought to Buva Dr. B. R. Ambedkar, M. A. Ph. D., D. Sc., Bar-at-Law, M. L. C., J. P. The learned doctor had no faith in Astrology. Buva only glanced at his face for a moment, described the lines on his palm without looking at them, laid out his horoscope and described his past history and character. He was simply astounded with the accuracy of Buva's narration and expressed his desire to study these subjects with his help.

Mr. Deshmukh, M. A., LL. B. was introduced to Buva by his friend Mr. Arjun Balaji Shinde. This gentleman had travelled over Europe and America and had no faith in Astrology. Our Buva only looked at his face for a single moment, laid out his horoscope and narrated his past, present and future history, the correctness of which struck him and he came to believe in Buva and his science.

Mr Ramchandra Balkrishna Bhat I. C. E. who is a very high officer in the Public Works Department, once called upon our Buva with the object of testing him. He had not much faith in Astrology and he argued with Buva about its reliability. Buva tried to prove that it is a true science. But he was not convinced. Then Buva glanced at his face laid out his horoscope and described his past, present and future, which Mr. Bhat found to be true and he was convinced about Buva's powers. He at once made up his mind to study the science with his help and called regularly at his place and studied the science with all the humility of an earnest minded student. He persevered in studying the science with great energy and application for a couple of years and attained a sufficient mastery of it. He has then turned out a good astrologer and in his leisure hours he has been using his knowledge very successfully.

Mr Samba Bhagoji Hamand, a well known contractor in Bombay, once called on Buva to test his knowledge of Astrology. He had his horoscope in his pocket which he did not show him. Buva glanced at the contractor's face for a moment immediately laid out his horoscope and told him to take out the one in his pocket and see whether they tallied. Mr Samba was greatly surprised to find that the horoscope laid out by Buva was quite correct. We have already given the testimony of his son Mr A. S. Hamand B. A. LL. B. in the

such wonderful experience in the past with any other astrologer. I was also surprised to find that your predictions with regard to my M D and M S examinations were very exact to my joy while predictions of other astrologers had failed. I am sure that such a skill is only possible in you because you are blessed by God in your efforts. My faith in your predictions will never be shaken because I know that they will never go wrong. May God bless you and give you long life and prosperity.

Mr. Rajaram Tukaram Padwal M B E once took Buva to Mr. N T Jungalwala, Presidency Magistrate of the Dadar Court and introduced him to the Magistrate Sahib as an expert astrologer. Buva glanced at his face, laid out his horoscope and narrated his past, present and future. He was greatly struck with his powers, praised him very much and from that time forward he has consulted him very often. Buva gives his annual readings, which he appreciates very much. In one of such readings Buva warned him that his son was likely to meet with an accident while going about in a vehicle. Mr. Jungalwala who had strong faith in his predictions prohibited his son from driving in his motor. But when he went to Lonavla for a change, his son drove his motor car which dashed against a motor car and met with a serious accident. Thus Buva's prediction came true. This gentleman has recently borne testimony to Buva's powers in the following terms:

Mr. Govind Janardhan Borkar the author of Satyashreshtha Hindu Dharma Panchang was introduced to me in

Sakharani Karnik, who was Police Inspector of the Mahim Police Station. The Rao Bahadur was exceedingly delighted to see in Buva the rare ability of preparing his horoscope by a single glance at his face. While examining his right hand Buva detected one uncommon mark on his little finger, which has four joints. He had never before come across any man who had that peculiarity. All have three joints on each finger of their hands. Buva at once surmised from this that something uncommon must have transpired in his life. This surmise was corroborated by the Rao Bahadur who told Buva all the wonderful vicissitudes in his life. This great officer spent more than four hours with him and came to have so much regard for him that he even allowed himself to be photographed with Buva who also took a photo of his wonderful hand. Since this visit the Rao Bahadur often comes to Buva and spends hours with him.

Mr. Rajaram Tukaram Padiwal M. B. E., brought to Buva Mr. Vishwanath Gumpatrao Dalvi, Bar at Law and his wife Mrs. Nalinibai, B. A. Neither of them had any faith in Astrology, Palmistry and Face Reading. Buva threw a moment's glance at Mrs. Nalinibai's face, laid out her horoscope and described past events in her life. Finding them to be quite correct she was at once convinced of the truth of the science of Astrology and the sister sciences. Since that time both of them have often

consulted Buva and they have got the horoscopes of their children prepared by him.

Dr. D. S. Nadkarni, M. B. B. S. who had heard much about Buva called upon him to ascertain whether his reputation had any foundation in truth. He asked Buva to lay out his horoscope only by looking at his face, which he did at once. The doctor took out his horoscope which he had in his pocket, and compared it with the one which Buva had laid out. Both the horoscopes exactly coincided and he was quite satisfied as to the powers of our Buva.

Dr. Dara Manchenji Dastur L. M. & S. who is a very influential and well-known physician in the Parsi community was introduced to Buva by Dr. K. H. Elchidana L. M. & S. He had with him his daughter Miss Awabai and his would-be son-in-law Mr. Barjorji Rustomji Mody. He asked Buva to lay out Mr. Barjorji's horoscope by looking at his face which he did immediately, to the delight of the doctor. He greatly appreciated this power of his, for he himself was a student of Astrology.

Mr. Barjorji Mody who was greatly impressed with this power in Buva told about it to his aunt Mrs. Jerbai Hormasji Mody who expressed her intense desire to see Buva and asked Mr. Barjorji to accompany her to his place. When she called upon Buva she had left her horoscope in the motor. She asked Buva to lay out her horoscope by looking

at her face, which he did immediately. Then she asked her nephew to fetch her horoscope from the motor car. She compared it with the one which Buva had laid out, and finding that they perfectly tallied she was exceedingly delighted and praised Buva very much. Upon this she brought to Buva her elder sister and her husband Mr. Jehangir hormosji Vakil Bar-at-Law who were quite satisfied with Buva's powers and greatly admired him.

Mr. Erach Ardesar Nadirshah B.A.B.E. (Bom), M.I.E., B. sc. (Edinburg), F. I. S. E. (London), A. M. I. C. E. came to Buva on 4th July 1932. He had no hososcope and Buva laid it out by looking at his face and at his desire read to him the Bhrigu Samhita. He was satisfied with his account given with the help of that great work.

Rao Bahadur B N Athavale, B A LL, J P who was for some years Presidency Magistrate of Bombay and who has just now been the City Coroner, happened to read Buva's biography in Marathi and became anxious to personally verify some of the statements made therein about Buva's powers. So he called upon him with Mr B K Wanarkar, Police Sub Inspector. Buva threw a glance at his face and exactly described the lines on the palm of his hand. The Rao Bahadur saheb was greatly surprised to find his description quite correct.

Mr P D Mahaluxmiwala J P, about whom we shall say in the next part and whose testimonial we shall give there, has been kind enough to extol our Buva to his friends. He has thus succeeded in inducing two very influential and great citizens of Bombay to go with him to Buva. We have great pleasure to mention their names here.

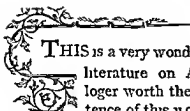
Sir Fazalbhoy Currimbhoy KT, the well known proprietor of the Currimbhoy Mills was pleased to go with him to Buva. The Sirsaheb was doubtful about the correctness of his birth date. Mr Mahaluxmiwala asked Buva to lay down his horoscope by looking at his face. Buva did so, described the lines on the palm of his hand laid out his horoscope, referred it to the Bhrgu Samhita and narrated to him principal details of his life as recorded in the Samhita. The Sirsaheb found them to be correct. Buva even read to him from

the Samhita some facts of his revered father's life. The Sirsaheb was especially surprised to find that his mother's death before he was twelve months old was recorded in it and that he had five sons. He praised the ancient Rishi who could foretell thousands of years ago the events in the life of persons who were to be born ages after. He also praised Buva for his marvellous powers and his suavity of temper which inspired respect for him.

Sir Purshottamdas Thakurdas kt, C I E, M B E, M L A, was the second great gentleman whom Mr P D Mahaluxmiwala persuaded to go to Buva with him. This gentleman had no faith in Astrology, and he accompanied Mr Mahaluxmiwala to Buva only to see whether there was any truth in what he had said. Buva glanced at his face, described very accurately the lines on his palm, laid down his horoscope referred it to the Samhita and described some of the events of his life as recorded in the Samhita. He was greatly surprised to see all this. He was especially struck to find recorded in the Samhita some of the facts of his life which were never known to anyone except himself. The Sirsaheb was so mightily pleased with Buva that he declared that he had never before come across such an able astrologer who could satisfy him in all respects.



VI. BHRIGU SAMHITA.



THIS is a very wonderful work in the Sanskrit literature on Astrology. Every astrologer worth the name knows of the existence of this work, but very few possess it. None has hitherto succeeded in securing the whole of it, and it is only lately that some parts of the work have been published at Meerut. But critics say that the parts that have been published are not free from inaccuracies and care has not been taken to edit the text after comparing different manuscripts.

Now a word about the nature of this important work must be said here. It gives innumerable horoscopes of persons that can be born at all points of time on every day of every month of every year. So that no horoscope of any person escapes being laid out in it, and the past, present and future events of all persons have been told with admirable accuracy with the help of the astrological science. Hence the persons, who have the rare chance of referring their horoscopes to this work get correct readings of their past, present and future.

Our Buva has been exceptionally fortunate in possessing a part of this work. The story of this rare and invaluable find is worth mentioning here.

A Brahman from Benares, who was travelling in this part of the country, happened to visit Bombay. While he was putting up at Dadar he heard that a youth who was not yet beyond his teens was practising as an astrologer and had earned a name in it. The Brahman called upon him out of mere curiosity and requested him to lay out his horoscope and narrate his past, present and future, which Buva did immediately. The Brahman was greatly surprised to find that his powers were unerring and told Buva that the reading of his life exactly tallied with the one given in Bhrigu Samhita which he had. Buva who was already aware of the existence of that work, asked the Brahman whether he would lend the work to him, so that he might make for himself a copy of it. The Brahman, who had been greatly pleased with the rare abilities of the young astrologer, set him down as one of the ablest in the line, and promised to give the work to him when he came again from his native place. This promise the Brahman kept. After about two years he returned to Buva with the manuscript copy of a part of the Bhrigu Samhita and said 'Maharaja, here is the work which I promised to give you. As I am not an astrologer I am not able to make any use of it, and there is no other astrologer except you to whom I can give this work. Please, therefore, accept it as a free gift from me and make good use of it.' Buva, of course, was greatly delighted to have

such an invaluable work and could not sufficiently thank the generous Brahman. It is really a very great achievement. Since that time he has been able to compare his own readings of the horoscopes with those given in this great work, which is perfectly reliable. He is thus able to describe most confidently the past, present and future of the persons who consult him.

His natural intelligence, his wonderful common sense, his delicate tact, and penetrating power, and his intuitive sympathy and understanding of character have enabled him to interpret the text of this work to his clients with such modifications as are called for by the changed aspect of modern society. For want of these qualities an astrologer who may be in possession of this work will be unable to interpret it successfully to his clients, because the sages who have recorded their readings in the work cannot be expected to say things the description of which might literally coincide with the state of things which will have come into being in the time of the subject of the horoscope, ages afterwards. Hence to put their readings in terms of modern society demands exquisite shrewdness which our Buva may be said to possess in an admirable degree. For, clients who call upon him for the readings in Bhrigu Samhita are reported to go quite satisfied with the interpretations which he gives them. This is an outstanding proof

of personal genius and those who have to do with him have invariably admired him for it.

Fortunately for Buva the part of the great work which has come into his possession contains readings of persons to be born during the present century. So he will have no misgivings as regards the readings of horoscopes during his life time, and the fact that his readings of horoscopes invariably correspond with those in this work has greatly strengthened his confidence in his own powers.

His possession of this invaluable work has greatly advanced his practice. Persons, who come to know that he has the Bhrgu Samhita, the importance of which they happen to know, call upon him and get their readings from it, in the interpretation of which Buva has earned great reputation. Persons from distant places go to Dadar in quest of Buva's residence. Persons even from Great Britain run to Buva for readings from the Samhita as soon as they land in Bombay.

Now we will give some instances in which persons have until now called upon Buva for getting their readings from Bhrgu Samhita. It is to be noted here that the majority of these persons are from the Parsi community.

Mr N S Master who was an Abkari Inspector was almost the first gentleman who came to Buva.

to have a reading from this wonderful work. He first asked Buva to lay out his horoscope and read what was said about him in the Samhita, which Buva did to his satisfaction. This gentleman went about praising the Samhita and its interpreter. He has thus spread Buva's fame among the Parsi community.

Mr. Bhikaji Kashinath Wanarkar, Police Sub-Inspector, requested Buva to prepare his horoscope which he did and added to it a reading from the Samhita which was to the effect that he would be promoted to a higher post, but after he had enjoyed it for three years he would be brought back to his former post; and at this juncture he would lose his wife and marry again. Mr. Wanarkar did not believe in this prediction. But in course of time it came true and he was convinced of the reliability of the Samhita and its interpreter.

Mr. Framroze Rustomji Merchant, Assistant Commissioner of Income Tax, called upon Buva on 15th November 1926. He got his reading from the Samhita, in which it was stated that he would have a steady rise and soon reach a very high post. This prophecy soon turned true and he came to have very firm faith in the work and in Buva as its interpreter. He told about it to his brother-in-law Dr. Nanavatty D. O., M. S., M. R. C. S. (England), L. R. C. P. (London), M. D. S. (Bombay), Ophthalmic Surgeon, who went

to Buva and after satisfying himself he gave the following testimony

I am glad to express my high opinion about Mr G J Borkar whose predictions about the past events and those of the past birth by the help of that wonderful Bhrigu Samhita have proved amazingly true. I confidently recommend him to any one who is interested in the science of fore knowledge.

Dr N H Chhwalla M D B H, D P H, D T M, & H, D P M called upon Buva and handing his horoscope to him asked him to read what the Samhita had got to say about him. He took care not to disclose his name to him. Buva did so and told him that he would prosper only in a foreign land. He was already practising in England on passing his examinations there. Having spent some years there he returned to India and began his practice here. Seeing that he could not command good practice here he consulted Buva who gave him the aforesaid reading. On hearing it he went back to England and has been flourishing there.

Mr Jehangir Fakirjee Gagarat was introduced to Buva by Mr Rajaram Tukaram. Buva read to him the Bhrigu Samhita in which it was predicted that two years later he would make a profitable business in a foreign land. After this period he got a lucrative contract of a mine of coal tar at Baghdad in which he earned much money. When he returned to Bombay he went to pay his respects to Buva and made a present to him of a quantity of dry fruit brought from that land.

Dr. Dorabji Ardesair Contractor came to Buva on 20th September 1927 to get his reading from the Samhita. He did not tell him who he was and what he did and was in a simple dress. Buva laid out his horoscope and referring it to the Samhita told him that he was a great physician and held a high office and that he would gradually rise to higher posts. Dr. Contractor was mightily pleased to hear this reading. Ever since that time he has come to hold Buva in great respect and goes about advertising his merits.

might come true and got himself ready to leave the world on the appointed day. He disposed of his property and left no cause for disputes after he had passed away. The wonder was that he did expire on the exact day mentioned in the Samhita.

Mr. Manekshaw Bejanji Petigara came to Buva on 9th March 1929 for his reading from the Samhita. It was said in it about him to the effect that he would be married at 24, that he would go to a foreign land at 39 and that he would again go to the foreign land at 48 and stay there for 2 years. He had already had all these experiences and came to have strong faith in the Samhita and Buva.

Mr. Kharshetji Dadabhoy Banaji, who is known as Bruno, is a very famous astrologer among the Parsis, and is on friendly terms with Mr. Nowroji Bharucha who happened to praise to him the Bhṛigu Samhita and Buva as its interpreter. This great astrologer could not believe in what his friend told him. So he took him to Buva with the object of convincing him of the truth of his information. Buva referred Bruno's horoscope to the Samhita and with its help described his past, present and future, on hearing which he was greatly surprised and praised the Rishi who could foretell 4000 years ago the fate of millions of persons who were yet to be born. He said that this Bhṛigu Rishi must have been favoured with divine powers. From this

time forward this great astrologer has come to have faith in the Samhita and our Buva who has shown the marvellous ability to interpret its text.

Mr. Vikaji Shapurji Fraser, M. A., called upon Buva on 31st October 1929 to get his reading from the Samhita. Buva interpreted the portion in it which concerned him. Mr. Fraser was quite surprised to hear the facts about his past history, particularly about the death of his father when he was 27. He has been getting the verification of the predictions in the Samhita about himself. In fact he has come to have strong faith in it and its able interpreter

Shet Jehangir Bomanji Petit, owner of the Petit Mills, came to Buva on 29th November 1929 at the instance of Mr. V. S. Fraser to get his reading from the Samhita. He had before no faith in Astrology. But when he heard the correct description of his past in the Samhita and when in course of time he had the verification of the predictions in it he came to have faith in the science and in Buva.

Mr. Rao was brought to Buva by Mr. Fraser. Buva laid out his horoscope by looking at his face and read from the Samhita the record of his past, not omitting to mention his travel to England. Mr. Rao was greatly surprised to hear it and came to have very great regard for Buva as a great astrologer and much faith in the Samhita.

Mr. Rao happened to pay his respects to the Rajasaheb of Dharmpur who was staying in his own mansion in Bombay, and praised Buva and the Bhṛigu Samhita to the Rajasaheb who ordered his Secretary to show to Buva his elder daughter's horoscope. His secretary went to Buva in a simple dress in company of Mr. Rao. Buva read to him from the Samhita what was written about the princess. Among other things it was mentioned in it that the lady was a princess. On hearing all this the secretary was fully satisfied and related all this to the Rajasaheb who ardently desired to see Buva, and sent back to Buva his secretary and Mr. Rao to inquire whether Buva would be disposed to give him a call. Buva having expressed his willingness to do so, a motor was sent to his place to fetch him. Buva went to the Rajasaheb with his copy of the Bhṛigu Samhita and read to him what was said in it about his younger daughter. Among other things he read therein that the princess had in her early age an accident which had left a scar in her head. The Rajasaheb was exceedingly pleased to listen to this account of his daughter and praised Buva very much and congratulated him on his being in possession of that most precious work.

and told them what would happen to them in the the course of one year. They were quite satisfied to hear all this.

Mr. Pestonji Nowrosji Dubash B. A. B. Sc. (London) came to Buva to get his reading from the Samhita. He was glad to hear what was said in it about him, more particularly when he found in it the prediction about his going to England for his examination. He expressed his wonder at this forecast made by the Rishi thousands of years ago.

Mr. Erachshaha Ardeshir Tarapore B. E. L. C. E. was brought to Buva by Mr. Dubash to get his reading from the Samhita. In this work it was stated about him as follows:—He would lose his father at 22 and his mother at 42, that he would pass his examination in Engineering at 28, that he would be married at 31 and would have three sons and one daughter, and that after he had got his reading from the Samhita at 43 he would be free from all difficulties. Mr. Tarapore was amazed to hear all these predictions the truth of which he had already realised, and he exclaimed that this Bhrigu Rishi was not an ordinary man. He must have been a veritable god

Mr. Shripad Narayan Satghar M. A. LL. B. came to Buva to get his reading from the Samhita, in which it was said that he would have the knowledge of law but he would not get any success in the legal

profession, that he would get an employment and rise in it to a high post, that he would not however attach much value to his legal knowledge and his high post, but that he would always be engaged in the quest of spiritual knowledge and thoughts of salvation and that he would write works on religious subjects. Mr Satghar was delighted to hear these things about him and came to have faith in the Samhita and its able interpreter.

Mr S M Chothia Bar-at Law was introduced to Buva by Mr Satghar. When he heard what was said about him in the Samhita he was surprised and his scepticism about Astrology vanished. Since then he has often consulted Buva and taken from him his annual readings. As the predictions in these readings have usually come true, he has come to have firm faith in Astrology and in our Buva.

Dr Dosabhai Shapurji Fraser L R C P (London) called upon Buva to get his reading from the Samhita. Several things about him said in it were found by him to be true. He was quite surprised to hear that he would marry a European lady at the age of 36. After this experience he went about praising the Samhita and its interpreter.

Dr V N Bhajekar F R C S who had heard the praises of the Samhita and of Buva, called upon him and heard from him his reading which he found to be quite true, and he came to have faith in the Samhita and its interpreter.

Miss Hirabai, sister of Mr. Jungalwala, Presidency Magistrate, came to Buva for her reading from the Bhrigu Samhita. Her nephew Mr. Anklesaria and his mother were with her. She was quite pleased to hear what was written in the Samhita about her. The Samhita said that she had three sisters and four brothers and that her eldest brother would get the position of a judge. On hearing all this she came to have a very high notion about the work.

Mr. Rustomji Nanabhai Bharucha called upon Buva to have a reading from the Samhita about Dr. Mistry L. M. & S., J. P. Buva read the Samhita and predicted Dr. Mistry's death in his 44th year. He even predicted the exact date and time of his death. Mr. Bharucha who knows a little of Astrology could not believe that the exact date and time of his death could be mentioned. But as this event was to occur only in four months he waited to see its fulfilment, and when he saw that Dr. Mistry's death did occur on the exact day and at the exact time which Buva had predicted, he came to have staunch belief in the Samhita and its interpreter, and he afterwards introduced to Buva his several friends, among whom were Messrs Fardunji Wasaiwala, Dalal M A L L B. and Principal Banaji. All these gentlemen were satisfied with the readings they got from the Samhita.

Mr. Framrose M. Mallu who is well acquainted with Astrology once came to Buva and got a reading of the Samhita from him. He has sent to Buva a letter in Gujarati in which he has expressed his opinion about the Samhita. The purport of his letter is as follows,

I have studied Astrology and have great regard for it. For the last six years you have been giving to some of my friends readings from the Samhita written thousands of years ago by the great Bhrigu Rshi. I have been greatly surprised at this work of his. I will give here some instances of these readings.

With the help of the Samhita you told me that when I was 18 I had on one of my legs a boil which had to be operated upon and that I was in a critical condition after this operation. I was greatly struck at it. Similarly your prediction about my marriage and the birth of a son to me came true. All my friends whom I sent to you were equally satisfied. You are very fortunate in that you possess such an invaluable work. May God keep you long and may you be useful to many by means of this great work.

Mr. Khanderao Gajanan Kothare Bar-at Law, who was for some time a Judge in the Dharampur State, had not much faith in Astrology and would not bother to consult any astrologer. His wife Mrs. Champooba, who wished to know her dear husband's future, called upon Buva in company with Dr. Elchudan L. M. & S. and requested Buva to give her husband's reading from the Bhrigu Samhita. Buva read it as follows. He would go twice to a foreign land for his study of law. He would

begin it at 31 and complete it at 35. He would then return to India at 36. Then he would begin his practice and immediately after it he would get a high post. But at 40 he would give up this big post and his worldly life and turn out a devotee of God. Before this he would have a very hot temper which would lead him to cause trouble to many. But afterwards his temper would greatly change and he would help many to obtain salvation. People would persecute him and cause him much trouble. But he would have strength enough to bear it all. He would marry at 22. He would have male issues who would soon pass away. His life would not be for earning money but for leading persons to a virtuous and religious life.

Mrs. Champoobai was surprised to hear all these true details of her husband's life, returned home and told her husband what she had heard and persuaded him to go to Buva to get a verification of her report. He was at first quite reluctant to go to hear what the Bhrigu Samhita had to say about him. But when he actually went and heard the details of his life predicted thousands of years ago he had to change his opinion about Astrology. He then asked Buva to read what the great Rishi had said about his dear wife. Buva read about her in the Samhita as follows. From the time she would be born her family would grow very prosperous and happy. She would be married at

14 Her husband would go to the foreign land for the study of law when she would be 18 He would enjoy a very high position until she would be 31 At this age there would be reverses in their condition in life and they would suffer much. But she would not swerve from her duty and love to her husband who would renounce all worldly affairs and turn out to be a very religious man. The house she would build would be a meeting place for her husband's disciples She would not at all blame him for it On the contrary she would herself become a very religious woman and she would love justice and truth more than anything else and would be ever ready to suffer anything for their sake She would lose her only son at this juncture This dire calamity would test her faith in God

Mr and Mrs Kothare were greatly pleased to hear the details of their lives recorded by the great Rishi and persuaded their daughter Miss Kesharbai to accompany them to Buva At first she hesitated to consult any sage or astrologer in regard to her life But at last she yielded to the wishes of her parents and went with them to Buva, with whom she discussed different questions and after being satisfied she condescended to listen to what was said about her in the Samhita It was stated there that she would be very fortunate, truth loving well behaved and benevolent Her father would have great fortune and renown. Her

devotion to God would not be in vain. In her young age she would suffer a good deal as a penance for her previous birth. After that she would be free from all evil. She would be married at 25 and a good son would be born to her. She would be from that time leading a happy life and she would preach and lead people to absolution.

Mr Kothare was so much pleased with these readings that he praised the Samhita and its interpreter to his friends, some of whom called upon Buva to consult the great Rishi.

One of such friends was Mr Gajanan Vinayak Rao, who was quite satisfied with his reading. Among other things the Samhita said that he would come with his preceptor at 51 to have his reading. This impressed him so much that he came to have firm faith in the science of Astrology, praised the Samhita very much and from this time his faith in his religious teacher Mr Kothare became firm.

Mr Kothare brought to Buva Mr Surajlal Desai, who was another friend of his, on 23rd June 1932, to read the Samhita. Buva gave him his reading in which among other things it was stated that a son would be born to him very shortly. Mr Surajlal would not believe this. He said that other astrologers whom he had consulted told him that he had no chance of getting a son. Buva saw his horoscope and said that he had the distinct chance of having a son. But he was not to be

satisfied. Only 3 days after this his wife gave birth to a male issue, which convinced him of the reliability of the Samhita and of our Buva.

Mr. Kothare brought Mr. Kitenkar Ramaya Chaonapaya to Buva for his reading from the Samhita. In the course of his reading it was said that he would call with his religious teacher at 23 to hear the reading from the Samhita and that his object in doing so would be to know from it the time when he would be able to build a temple. These statements struck him most and he said that it was really a great wonder that the Samhita could tell what was in his mind. It could clearly be seen from this that in the ancient times the importance of this science of Astrology was really great. He also said that before he came to hear this reading about himself he had no faith in any astrologer and he thanked Mr. Kothare very much for introducing him to Buva.

Mr. Kothare brought to Buva many other disciples and friends. But for want of space, we shall be content with mentioning the aforesaid three gentlemen.

Mr. Hormasji Nasarwanji Dubash called upon Buva to get his reading from the Samhita, in which it was said that he would marry at 39 and a daughter would be born to him two years later. Before this event he would be leading a prosperous life and would be doing many good deeds. But

after it he would suffer a great monetary loss and his mind would be without peace. At 46, he would come in contact with saints and sages and would then live a religious life. On hearing these and other details of his life recorded in the Samhita he was mightily pleased and he got also the reading of his wife Mrs. Merbai, who was surprised to hear the chief events of her life predicted ages ago by the great Rishi.

Mr. Shapurji Nowroji Bhawnagree came to Buva to hear what was said about him in the Samhita. It was said in it that his mother would die at his early age of 4. He would undergo an operation at 17. He would be married at 27, and his father would pass away six months after this event.

Mr. Nowroji Kawasji Ayarton came to get a reading from the Samhita in which it was recorded that six months after his birth his mother would pass away and at 25 his father would leave this world. He would get an employment at 25. He was greatly surprised to hear all these details of his life recorded so correctly in the Samhita.

Dr. Varjivandas Chunilal Shroff L. R. C. P., M. R. C. S. came to hear what was said about him in the Samhita, in which it was recorded that when he would be 28, he would lose his daughter. His first wife would die when he would reach 36 and he would then marry a second wife who would

bear him a son. He would then go to a foreign land at 37 for further medical study, which he would complete at 40. On hearing these correct details of his life recorded in the Samhita he came to have strong faith in the great work.

Mr Nasarwanji Sorabji Gandhi came to Buva with his wife and two children to hear what was recorded about him in the Samhita. It was said there that he would marry at 28, and would lose his mother at 34. He was struck to hear the and other details of his life.

Dr Major K. H. Elchidina L.M. & S. called upon Buva to hear what was said about himself in the Samhita in which it was stated that he would be a great physician, that he would pass his medical examination at 24, that he would marry at 25, that he would have three sons and one daughter, that one of his sons would pass away and that at 33 he would undergo an operation of his abdomen. He was quite struck to hear all these details of his life and praised the Samhita very much.

Mr Mukund Dadaji Rane, Proprietor of Messrs Dadaji Dhakji & Co. called upon Buva with his wife Mrs Gulabbai and expressed his desire to hear what was recorded of him in the Samhita. They were mightily pleased with what was said about them in the great work and praised the great Rishi for recording the details of their lives thousands of years ago.

Mr Krishnarao Krishnath Kirtikar, who is a brother in law of Mr Mukund Rao, called to have a reading of his life in the Samhita and was quite satisfied to hear the details of his life predicted therein

Mrs Jerhai, wife of Mr H P Mody, who is a renowned merchant in Bombay, called upon Buva and had her reading from the Samhita. Hearing the account of her life she expressed great satisfaction at it. Thereupon this great lady brought to Buva her sister Zilubai and her husband Mr Jahangir Hormasji Vakil, Bar at Law and got their readings from the Samhita. They were mightily pleased with the correctness of the account given in the Samhita.

Dr Dara Mancherji Dastur L. M. & S. called upon Buva on 7th May 1932 to read what was said about him in the Samhita in which it was stated that he was a physician, that he had four brothers and four sisters, that he would pass his examination in medicine at 22 and that he would have three children. He was satisfied to hear these correct details concerning himself. After some days he brought his daughter and his would be son in law and asked him to read what was said in the Samhita about his daughter. Among other things the Samhita said that she would come to have her reading from the Samhita with the gentleman who was going to marry her the same day. This of course struck them very much.

This very able and well known physician holds a very high position in society and has been greatly instrumental in spreading our Buva's fame amongst his clients and friends. He has borne the following testimony to his merits —

Dina Lodge

VERSOVA 2 Dec 1932

I have known Mr G J Borkar for nearly eight months and have had opportunities of becoming acquainted with his unique proficiency in Indian Astrology and Palmistry. He is indeed an astrologer of a very high order and can be thoroughly relied upon.

I am personally satisfied that his reading of my life and that of my family and also those of quite a good number of my friends has turned out to be surprisingly correct.

He has a large stock of the manuscripts of the great Saint and Rishi Bhṛagu (known as Bhṛagu-Saṁhita). It is certainly worth while for any one to go to him at his residence in Dadar and get his past, present and future read out from the Rishi's manuscript applicable to his case.

I am sure he will find it wonderfully correct in every way and particular.

I wish all success to Mr Borkar for he is a man of religious consciousness almost to the point of renunciation.

DARA M. DASTUR.

Mr. Byramji Kavasi Jungalwala, proprietor of the well known Godrej Coy, called on 12th May 1932 to hear what was said about him in the Saṁhita. Buva read to him all the things that were recorded in the work. Mr. Jungalwala

was quite satisfied and praised the Rishi who could record the forecasts of millions of persons to be born in future.

Mr. Krishnarao Narayan Malpekar B. A. called to get his reading from the Samhita. He was satisfied to hear among many details of his life particularly the date of the death of his wife and the details about his children.

Mrs. Navajbai, wife of Mr. Navaroji Manekji Dumasia, called on 21st June 1932 to hear what was said about her. She was mightily pleased to hear the forecast of her life given by the great Rishi thousands of years ago.

Dr. Mrs. Sundarabai (Dr. Jamnabai Dhurandar) Motiram Desai M. B. B. S. (Bombay), M. R. C. P., L. M. & D. T. M. (London) called upon Buva on 10th July 1932 and was satisfied with the reading of the mSahita which Buva gave her. She was particularly struck to hear that while she would be in England for her study, she would meet her would-be-husband there.

Mr. N. T. Jungalwala, presidency Magistrate, Bombay, called upon Buva with his wife Mrs. Dhanbai to hear what was said about them in the Samhita. Mrs. Dhanbai was satisfied to hear many details of her life. She was particularly surprised to find in it the fact of her having got an injury in her young years. The Magistrate Sahib also had his reading with which he was quite satisfied.

Mr Jaysukhlal Krishnalal Mehta M. A. Secretary of the Indian Merchants Chamber, came to Buva to hear what was recorded about him in the Samhita. Buva read to him his past, present and future as forecasted in it. He was particularly struck to hear that between his age of 8 and 12 his father was in great difficulty and to avert it he got an Anushtan of Maha Mrityunjaya performed.

Mr M. Ardeshir Kharsetji Wadia called on 13th August 1932 to get his reading from the Samhita. On hearing what was written in it, he was convinced that Astrology was a reliable science.

Mr H. P. Mody M. A. LL. B. Advocate, President of the Mill Owners Association, came to Buva on the 21st August 1932 to hear what was written about him in the Samhita. He was quite surprised to hear the forecast of his multifarious activities.

Mrs. Zilubai, wife of Barrister Jehangir Vakil, came to Buva again to get from the Samhita the reading of her son. While Buva was reading what was said about him she was so very delighted that she said that Buva's head looked like that of Dattatraya and she blessed the great Rishi and Buva.

Mr Ramchandra Sakhararam Karnik, Superintendent of Bombay Police, got his present high post on the very day which Buva had predicted. This has greatly enhanced his faith in the Samhita.

Mr. Hirjibhai Hormasji Wadia, Bar-at-Law, Receiver of the Bombay High Court, was brought to Buva by Dr. Dara to have his reading from the Samhita. He was greatly delighted to hear in it the forecast of his past, present and future.

Mr. Erach Ardeshir Nadirshah B A., B E., B SC. (Edin.) M. I. E. F., I S E. (London) A. M I C E, called with his wife Awabai to hear what was recorded about them in the Samhita. They were quite satisfied with hearing what was said about them and thanked Bhrigu Rishi and Buva for it.

Mr. Palanji Edalji Plumber, a well-known building contractor, called upon Buva to get a reading from the Bhrigu Samhita. He was pleased to hear what was said about him. Particularly the mention of his son's death and change in his business created confidence in his mind about the Samhita.

Mr. Firoz Jamshedji Mullaferoze, who was once a very high officer in the Municipal Water Works Department came to Buva for a reading from the Samhita. The mention of the time of his marriage and prosperity in his business convinced him of the reliability of the Samhita and Astrology in which he had formerly no faith.

Dr. Varjivandas Chunilal Shroff I. R C. P., M R. C S. (London) came to Buva to hear what was said about him in the Samhita. He was greatly

delighted to hear recorded in it that he would have to go to London twice in order to complete his course so that he might secure complete success in his profession

Mr Jitendra Sambhuprasad Mehta B A, LL B, Solicitor had a reading from the Samhita. He was greatly pleased to listen to what was said of him in the work and he brought to Buva Mr Surya Shankar Mehta Bar at Law who is the Dewan of the Maharaja of Kutch. He was greatly satisfied to hear what was recorded about him in the Samhita.

The Maharani of Sirohi State came to know about our Buva and about the Bhrgu Samhita and sent for him. He went to her bungalow with her private Secretary. The Maharani was mightily pleased to hear what was recorded about her in the Samhita.

Dr Daru M Dastur L M & S had another convincing proof of the reliability of the Samhita in the following manner. It was settled that his daughter Awabai was to be married to Mr Barjorji nephew of Mr H P Mody on the 7th of May 1932. All arrangements were made and even invitations were sent round. But four days before the date of the marriage they had to cancel the union owing to some difficulties. After this both the parties called upon Buva to consult over this matter. Buva read to them from the Samhita in which it was stated that they would come to read the Samhita on the day on which the marriage was fixed, and that it would take place on

the 12th of December 1932. The parties were simply surprised to hear this. Dr. Dara was not quite sure that the match would again come off. But the wonder was that this marriage did take place exactly on the day predicted by the Samhita. This incident has, of course, greatly increased the fame of the Bhurigu Samhita and its interpreter amongst the Parsee community.

Mr. P. D. Mahalanivala J. P., well-known Secretary of the Bombay Electric Supply & Tramway Co. Ltd., was introduced to Buva by the consort of Mr. S. N. Pochkhanawala, Managing Director of the Central Bank of India. He was quite surprised to hear the details of his life correctly predicted in the Samhita.

We will now content ourselves with giving here a few friends' letters in which they have acknowledged the merits of the Bhurigu Samhita and its able interpreter.

One letter is from Mr. N. S. Master who was an Excise Inspector and who came in contact with Buva in his youth and has continued to be his great admirer. It runs thus:

"My dear Borkar Maharaj, Considering the nature of your invaluable advice during the vicissitudes of my life, I think it my bounden duty to write a few words of gratitude to you, reminding you of some out of the many incidents, when you had helped me considerably by your sound advice.

I first came to know you in 1918 Since then till this day I have been consulting you about every affair of my life as well as that of every member of my family

I have been getting life readings from you and they have given me entire satisfaction every time I referred to them

Many a time you have been kind enough to give me advice and instruction from that most valuable book called "BHRIGU SANHITA From it you forecasted the ever-trouble of my wife long before it actually occurred This forecast coupled with your personal advice contributed to save the vision of my wife who had run the risk of becoming totally blind Long before you came to possess Bhṛigu Sanhita you had prognosticated many coming events of my life When you came to possess it I requested you to look up for them in that valuable collection All those events completely tallied with those predicted by you I was really much surprised and I could not help thinking and exclaiming that you must be the author of that invaluable BHRIGU SANHITA

The date of my daughter's marriage given by you in my life reading proved correct to the day and also the time of my retiring from the Government service

When I retired you told me that I would get a private service two years thereafter I must say that you had not only given the correct time but even the nature and place of service as predicted by you proved true

Since then I have received many a sound advice from you And you have forewarned me against many impending calamities

I have brought over many friends of mine to you during their difficulties, which you were able to solve admirably and you have always given them entire satisfaction

There is no wonder that you have gained high reputation in your profession as an astrologer, for, your abilities and acumen are very great indeed. It would not be an exaggeration to say that by now you have reached the highest rung of the ladder in the science of Astrology.

I wish that there will be a very great increase in the number of those who come to consult you. May there be an addition to the success you have already achieved'.

Another letter which is worth giving here is from Buva's close friend Mr. Marcus Joseph D'Souza.

"My dear Borkar Maharaj,

It is with a deep feeling of reverence and gratitude that I venture to address you these few lines of reverence because every counsel given by you has a religious touch about it, and of gratitude because of the many difficult dangers I have resisted with the help of your sound and practical advice.

It is two years since I first came to know you, and within that short period I have visited you any number of times, asking you for your advice (which you were ever ready to give) as to the best course I should follow.

The annual readings for the past two years, which you were kind enough to give me, have to my utter surprise proved correct in every detail. It is no wonder then that all those acquainted with you have nothing but good praise about you and your science.

Your tact, prudence and genial ways together with your marvellous and astounding predictions of the past, present and future, have won for you the esteem and admiration of all those that have come in contact with you.

Having received such sound and practical advice through your 'BHRIGU SAMHITA' I have no hesitation in saying that you have mastered the science of Astrology.

You have already achieved a very high position in life. May you live long to enjoy the fruits of your strenuous labour and to guide all those that come to you for help.

Another letter is from the Presidency Magistrate Mr. Indrajnan Mehta, B. A. LL. B. Bar-at-Law. It is as follows:

I have been knowing Mr. Govind Janardan Borkar since 2 or 3 years. I have been greatly impressed by his proficiency in the science of Astrology. He has found out the correct *kundalis* of myself and members of my family from **BHRIGU SANHITA**. His own powers in casting a correct horoscope and forecasting future events from that are marvellous.

Mr. J. K. Mehta M. A., Secretary of the Indian Merchants Chamber, writes as follows:

I saw Mr. G. J. Borkar, the well-known astrologer, a few days back when he gave me a reading based on the *Bhrigu Samhita* of the incidents of my life. I was much struck by the reading which gave all the details of my past life with surprising exactness. The *Bhrigu Samhita* claims to have been written some 4000 years back by *Bhrigu Rishi* and the way in which life's incidents are described in it shows the progress which the science of Astrology must have made at that time.

Mr. Vinayak A. J. Kirtikar records his impressions about the *Samhita* and *Buva* as under:

The *Bhrigu Samhita* possessed by Mr. Govind Janardan Borkar, Astrologer and Palmist, is a happy surprise to me.

I was always wondering why in spite of my unflinching faith in and devotion to my Guru and God, my nearest and dearest relations who stood by me in my hour of need and for whom

I always sincerely prayed turned against me and misunderstood me and my prayers. But my extensive life reading from the sacred Bhrigu Samhita by Mr Borkar gives me a miraculous revelation of the past and the present year by year and has proved the best and the most amazing guide I ever had for my future.

I strongly recommend from my personal experience that those who are in need of sure solution for their unexpected calamities and inconceivable complications in their life may do well in their own interest to consult the most wonderful 'Bhrigu Samhita' and Mr Borkar who is invariably most congenial in his reception.

Miss Freny Adeshar Divurr, who consulted Buva and got her reading from the Samhita writes as follows —

I had gone to Mr Govind Janardan Borkar with a lady friend of mine who strongly advised me to consult him on the 8th July 1932 to get the reading of my life from the Bhrigu Samhita. I was struck with wonder at the correct account of my life given therein and since then I have come to entertain a very high opinion about Mr Borkar. I strongly believe that he possesses spiritual powers in no ordinary degree. I therefore recommend him to any one who wishes to know his past present and future as an astrologer and palmist of a very high order.

FRENY A. DAVUR.

Mr S J Pandya B A, Manager of the Scindia Steam Navigation Company Ltd, who consulted Buva, bears the following testimony to his abilities —

'An experienced friend of mine who was greatly impressed by Mr Borkar's abilities to predict events strongly advised me to have my life reading from him. As a pastime I met Mr Borkar, but when he read my life and character as depicted in

the Bhrigu Samhita and put his interpretations on the same I was struck with his insight and powers of revelation. Not only could he give a very interesting reading of my natural characteristics but he described past events of my life with amazing accuracy. This leads one to assume that the predictions for the future will be as accurate.

Mr Borkar is particularly willing to place his knowledge and experience at the disposal of those who wish to have correct interpretation of their life. I believe all those who will meet him will be impressed with his knowledge and insight.

I wish him all success in his useful mission.

S J PANDYA

Lastly we take great delight in giving here a brief but very valuable testimony from Mr P. D Mahaluxmivala —

MOTIVALA MANSION
GOWALIA TANK ROAD BOMBAY


31st January 1933

I have great pleasure in testifying that I have found in Mr Govind Janardhan Borkar a proficient astrologer. In my investigations re astrology and allied subjects I have not come across any who can hardly equal him in the science of astrology. His reading of my life was very accurate as regards my past from which I can gather that the future that he has predicted for me is on the same line.

P D MAHALUXMIVALA



VII. MEDICAL PRACTICE.



BUVA'S father had good knowledge of native medicine, and patients even from distant places came to him for treatment. Thus, he had earned a reputation for being acquainted with effective medicines. Buva's mother's father also had similar reputation and many sufferers gratefully remembered him. Buva saw and heard this even from his childhood and as he was so humane and kindly disposed by nature he was much impressed with the necessity of being of use to suffering humanity, by the exercise of this art of healing. His ruling ambition from boyhood was to be useful to people. He, therefore, very carefully observed and remembered what herbs and powders his father used on different ailments. He was not, however, content with this smattering of the medical treatment. As he grew in years and became free from his chief studies, he secured a few manuscripts and printed books on native medicine written in Marathi, and studied the art of diagnosis and therapeutics. He even learnt by heart numerous recipes of medicines for which the Indian medical works are known. These lists of medicines presented for different diseases are not at all fantastic. They have been tried again and again and their efficacy has been.

established. They need only intelligent and shrewd persons who can use them properly.

Buva has had ample scope to try his knowledge of medicine on many persons who came to consult him as an astrologer. In case they told him about their physical ills, he also treated them medically with much success. Thus spread his reputation as a clever medical man also. When he shifted to Agarbazar, he could set apart a room for patients and keep a stock of such powders, pills and decoctions as were generally needed. This was a consulting room for patients who were asked to wait there. Buva has also the modern apparatus and appliances with which English medical men equip their dispensaries.

Now pursuant to the course we have followed, we shall quote here a few instances in which Buva's medical treatment proved effective.

There was a Rajput neighbour of his whose wife was ailing for a long time. He had already spent much and tried different physicians without success. At last he asked our young Buva whether he would treat her. He readily consented and gave her some medicine for only seven days in which period the woman got well. Buva had imposed one condition on the Rajput. It was that in case his wife got round he should perform the *pūja* of Satyanarayan, a usual thanks giving

ceremony among Hindus. The Rajput very willingly fulfilled this condition and performed the ceremony under Buva's directions. Buva acted as a priest in this ceremony, got the couple to worship the symbol of Satyanarayan under his directions and read the *pothi* (a book containing several instances in which Satyanarayan's worship had proved effective) to the persons who gathered round them out of curiosity to know how the young priest acquitted himself.

This incident was enough to spread Buva's name as a good physician also, and many poor ailing people came to him for treatment. He treated them with great care and sympathy and charged them very moderately, and in some deserving cases he treated the poor patients free of charge.

Mr. Narayan Balaji Gawand was suffering from fistula for a long time. He had tried many medicines and spent a good deal. He was quite despondent and thought that his ailment would take him to the grave. Buva saw his pitiable plight and told him not to despair and administered some remedy to him for nearly two months, when he was pronounced to be quite free from the ailment; and he afterwards enjoyed sound health.

Mr. Pakashasan was down for many days with some seminal disease. He had tried several doctors and spent a lot of money. But he was none the better for it. On the contrary he was growing

worse. He heard that our young physician was very well up in the art of curing and came to him for treatment. Buva gave him some medicine for a fortnight, and freed him from the very exhausting disease, and within one month the patient recouped his health to such an extent that those who had seen him before were surprised to see such a miraculous change in him.

Mr Janardan Hari Surve's mother Mrs Krishnabai was ill for a long time. She was quite stricken down to bed. Her dutiful son spent a large sum of money in securing the best medical help. But her once broken health could not be restored. The lady was quite in despair and only waited for death to relieve her. Her son requested Buva to treat her. Buva gave her some medicine which had a miraculous effect. Mrs Krishnabai was cured and perfectly freed from her chronic malady.

Mr Shankar Vithoba Morkar who was on close terms with Buva and almost worshipped him on account of his sterling qualities, once became very ill and was confined to bed. Several physicians treated him without success. He was gradually sinking. He then remembered that Buva was well up in the art of healing and asked his people again and again to bring Buva and show him his condition. At last they called Buva who examined him and administered to him some drug which proved so wonderfully effective that he was freed from his ailment within two days!

Mr. Marcus Joseph D'Souza has been on very close terms with Buva. A year before last he was suffering from some wasting ailment. He tried several physicians without success and had almost lost hope of recovery. Buva, however, told him to take courage and try his remedy which soon freed him from the intractable illness and he got round in a few days. This redoubled his faith in Buva. He consulted him almost on every occasion. Mr. D'Souza was about to build a new house at Gokhrlo Road, Dadar, and asked Buva to give him an auspicious day to begin the construction work. Buva named the day which was to come three months after. Mr. D'Souza faithfully waited till it came and began the work on performing some ceremony dictated by Buva. This ceremony was of course according to the Hindu religion. But he did not hesitate to perform it though he was a Christian.

We will now mention here one more instance in which Buva wonderfully succeeded in curing a patient

A lady named Tarahai who lived at Danda was for a long time suffering from cough and fever and she had spent a lot of money in getting treatment from several physicians. She lost all hope of recovery and was gradually sinking. In this desperate condition somebody mentioned to her Buva's name. She sent to Buva one of her relatives and informed him about her ailment. Buva undertook to treat her and succeeded in curing her within 27 days. Her relatives, who had seen her before, were surprised to see her almost miraculously cured, and they spread in their neighbourhood Buva's fame as a great physician, which brought him many patients.

The above instances are, we think, quite sufficient to show what mastery Buva had achieved over the art of medicine. They will show that had he turned a physician, his fame would have spread far and wide, and his income would have been sufficiently large. While at Agarbazar his experience was that it was impossible for him to carry on both the astrological and medical professions simultaneously without causing inconvenience both to his sick patients and his astrological clients. With his kind disposition, he could not bear to see his patients waiting for a long time; and while he

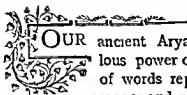
attended upon his patients, his astrological clients had particularly to wait for time without end. This would tire their patience, and as they generally belonged to a higher status, Buva ran the risk of incurring their displeasure, which was bound to have an unfavourable effect upon his practice as an astrologer. He would not, however, neglect the poor patients who resorted to him. He tried strenuously to do the double duty. Moreover he had to prepare powders, pills and decoctions in his leisure time to meet the demands of his patients and to prepare horoscopes and readings of his astrological clients. This kept him busy till late at night. So he could snatch very few hours for rest. This burning of the candle at both ends was sure to tell upon his delicate health. Thus there was before him the question whether he should give up one of the professions in favour of the other. He was instinctively drawn to the profession of Astrology for which he had prepared himself so very strenuously and enthusiastically and in which he had already earned so much reputation, and which was bound to raise him in the estimation of people of high rank in society and at the same time add to his emoluments. Hence it was absolutely impossible for him to give up this profession. While as regards the medical profession, he had not prepared himself for it as his mainstay. His ruling passion to be of service to others impelled him to get a smattering from a few

published and unpublished works on medicine and he used his knowledge in this subject only as an amateur. He never professed himself as an expert in it. While at Agarbazar, he saw that he would be of much use to the ailing poor as a physician and continued the practice, though it proved inconvenient to his main profession.

When he shifted to the Padhye building, Dadar, he did not keep a separate room as a dispensary; and naturally the number of those who called upon him for treatment gradually dwindled down. But those, who have known him as a very successful physician, do call upon him for treatment, and he never grudges them whatever help he can render them. But now he has ceased to profess himself as a medical practitioner.



VIII. AS AN ADEPT IN CHARMS AND AMULETS.



FOUR ancient Aryas believed in the miraculous power of words and combination of words repeated in some particular manner and with certain ceremony. In the sacrificial stage of our Vedic religion this idea had developed in a wonderful degree; and certain combinations of words which came to be called *mantras* were used to invoke deities whose propitiation was desired. These mantras were believed to have the desired effect and religiously disposed orthodox people do honestly believe that these mantras have the magical power they are reported to possess. Our Buva, who is to all intents and purposes very orthodox in this connection, was naturally attracted to the efficacy of these mantras.

His faith in the magical power of these mantras was strengthened by an incident which is worth mentioning here. He was once down with fever. In this condition a friend of his came to see him. He happened to be a disciple of Shri Padmanābha Swami. He approached Buva's bed and repeated seven times the mantra, which the Swami had taught him, and applied ashes to Buva's forehead. It had

a miraculous effect upon Buva. His fever disappeared and he recovered immediately. He of course had learnt that mantra as it is given to those who turn out disciples of Padmanabha Swami's cult, and he had become his disciple long ago.

Buva was very much impressed with the magical power of that mantra and began to use it in different cases with desired effect. He then thought it worth his while to master the magical art, and with this object he studied some literature and learnt numerous mantras by heart. Thus equipped he has been using them and meeting the needs of those who have faith in this art.

Now we will be content to give only a few instances in which Buva has used this art with success.

Some Kolis in Bombay were involved in litigation. The lower court having decided against them they filed an appeal in the High Court. They were not sure of their success and they came to Buva and requested him to use his mantras in order to secure them success in the appeal. Buva repeated for several days some mantras in their favour. The Kolis were successful in their appeal and thanked Buva for this.

A young unmarried girl was brought to Buva. She belonged to a poor family and had no prospect of being married. Buva seated her before his shrine of Datta and got her to perform the *pūja*. He then

repeated some mantras, gave her a charmed thing and tied a charmed thread round her arm. Shortly after this she was married to a well-to-do young man.

Mr. Raghunath Gopal Wilankar was once very ill and was quite ridden to bed, and his brother and other relatives had given up all hope of his recovery. In this despair his brother came to Buva and requested of him to use his magical power upon him. Buva charmed something and gave it to him telling him to put it under the sick man's bed. In a few days after this the sick man got round.

Mr. Anandrao Narayan Surve, B. A , LL. B. Advocate, J. P., M. L. C. was once very ill and his ailment proved almost intractable. His mother in despair went to Buva and asked him to use his mantras on him. Buva did so and Mr. Surve soon recovered. From this time his mother began to have much faith in Buva's powers.

Mr. Byramji Hormasji who was ailing for a long time had tried all physicians and spent a lot of money. But he was not at all improving and was lying in his bed in a very precarious condition. His wife in despair sent for Buva who charmed a thing and placed it under the sick bed. In a few days Mr. Byramji got round and was quite free from his ailment.

Mr. Cowasji P. Sarkari who was unemployed for a long time called upon Buva and requested him to do something to get him an employment. Buva

charmed something and gave it to him. After this the gentleman was able to secure a good employment and in gratitude he presented to Buva a gold watch.

Mr Mukundrao Dixit, B A, LL B, who was, the Secretary of the Zenith Insurance Co, came to Buva and requested him to do something that would secure him promotion. It was overdue, but his superiors would not grant it to him for a long time. Buva administered some mantra in his favour and within a month he received good promotion.

Mr Gopalrao Balaji Gawade was ailing for a long time. He tried several good physicians and spent a lot, but his malady was obstinate. Buva gave him an amulet charmed with mantras. It was tied to his arm, and he soon recovered from his illness.

Mr Shail h Ali Shukh Husun Hamadulla, who has been Buva's great admirer, bears testimony to his magical powers in a letter which he has recently addressed to Buva. It is in Marathi and has been given in extenso in our Marathi biography. We will give here the purport of only the pertinent part of it. His daughter was very ill at Dapoli. He grew very anxious about her health and wrote letters inquiring after her health, and when no replies were received he even wired, but he had no reply. So he ran to Buva in a most distracted state of mind at 8 p m on 18th December 1931 and asked him to ascertain by his occult power what the condition

of his daughter was Buva told him that she was in a very precarious condition. But he told him to take courage and eat some medicine which he had charmed. Mr Hamadulla said "Why! my daughter has been ailing many miles away from this place and how can any medicine swallowed by me here have any effect upon her there?" Buva told him to do as he required. Mr Hamadulla, who had implicit faith in Buva, did swallow the medicine without raising any more objection. The wonder was that he soon received a letter informing him that there was a decided turn for the better in his daughter's health since the night of the 18th December, which was the time when he had swallowed the medicine given to him by Buva.

Mr. Keshav Laxman Guhagarkar came to Buva and got his new born son's horoscope prepared. Buva predicted that the son's father would get a large sum of money in a lottery. When the child was very ill Mr Guhagarkar ran to Buva and requested him to do something to save the child. He repeated some mantra for a short time and the child got well immediately.

A gardener used to live in a hut near a bungalow situated near the G. I. P. Railway Dadar station. His wife used to work in a mill. As she was rather handsome, a weaver had an evil eye upon her, and the poor woman yielded to his seductive charms and the man eloped with her. The man missed her and searched her without success. In his distress he

came to Buva who putting himself into a trance, concentrated his mind and visualized her whereabouts and advised him to enter upon a magical operation which was to last for 42 days. The poor mali, who had come to have implicit faith in Buva, agreed to the proposal and collected materials for this magical operation of 42 days' duration. This operation was to be conducted in an out-of-the-way place; and Buva chose the mali's hut for it. The wonder was that his wife returned to her husband of her own accord on the day the magical operation was over.

Mr. Harischandra Narayan Kalekhan who resides at Worli was once down with fever and had a terrible attack of pneumonia. His relatives gave up all hope of his recovery. His step-mother came to Buva and asked him to use his faculty of charms to save him. Buva did so and he soon got round. His aunt had a similar attack and was saved by Buva with the administration of mantric remedies.

These and many other successes in his Mantric Vidya spread Buva's fame among all the Kolis in Bombay and they generally resort to him to get help from him in this connection. In fact, common people from all communities resort to him for help in the Mantric Vidya. He, however, is not very keen to profess himself as an adept in this faculty of charms and mantras. He does not attach much importance to it. He practises it only when a person resorts to him specially for it. He does not

let it come in the way of his main profession. He has come to possess knowledge of this art like that of the medical art, because he thinks that he ought to be useful to common people in every possible manner, and his overflowing sympathy has led him to attain sufficient mastery over the mantric lore like the medical art. This versatility shows how very intelligent and benevolent he is.



IX AS A SACRIFICIAL PRIEST



IN his study of Astrology Buva was impressed with the necessity of knowing how to perform sacrificial ceremonies of all kinds for astrological works abound with advice to perform sacrifices to propitiate planets to avert their evil influences. To resort to such means is to invite the help of priests who know how to perform sacrifices.

Now it has been the general opinion amongst the Hindus that only Brahmans have the right to perform these rituals, and that those who are not Brahmans have no right to do so. Buva controverted this opinion and asserted that every man should have the right to perform these ceremonies.

We know that the followers of Dayanand Saraswati never observe this invidious difference and the Arya Samaj gives training to persons of all castes to officiate as priests. They perform the thread ceremony of children belonging to all castes, which means that they all become Brahmans who can be trained to officiate as priests. This is of course in defiance of the orthodox notions regarding the priest class.

We do not know whether this revolt against Brahma-

nisim had anything to do with the attitude which Buva has taken towards the orthodox view. But the teachings of Shri Padmanabha Swami, whose disciple he has professed to be from his youth under the advice of his father, were quite favourable to such an attitude. The Swami taught that Hindus of all castes, who abstained from strong drink and lived as perfect vegetarians, had all rights which Brahmans monopolised. The temple of Datta which this Swami built near Curry Road Bridge in Bombay has been placed by him under the entire management of non-Brahmans. Even the officiating priests in the temple have been non-Brahmans. All this encouraged Buva to acquire the necessary knowledge which is expected in a priest who may be called upon to perform all kinds of ceremonies, rituals and sacrifices. Thus equipped he was ever ready to help his clients in propitiating unfavourable planets etc. in pursuance of the advice given in astrological and other works.

Buva of course has full faith in the efficacy of invoking deities and other cosmic powers by reciting certain mantras and pouring ghee and other articles in the sacrificial fire, which is believed to convey these articles to the powers so invoked and thus propitiate them. But he with other rational thinkers protests against the monopoly of Brahmans in officiating as priests in performing all ceremonies of propitiation. He asserts that all Hindus should have this right. The notion that recital of mantras by Brahmans

Baptismal Ceremony at sea. A group of Alaskan natives.



connection with the observance of the aforesaid vow. When the time of performing the last (27th) sacrifice approached Buva told his father that he was not inclined to perform the last sacrifice. Mr. Janardanpant, however, insisted upon him to complete the vow by performing the 27th sacrifice after which his would be the 28th sacrifice; that is to say he was to expire soon after it. Buva did obey his father; and shortly after this Janardanpant got ill and was on the point of death. Buva had already predicted the day and time when he would expire. He, however, never swerved from his sacred duty of nursing him and trying all remedies for his recovery. When Buva saw that all remedies failed and that his father was to breathe his last on the very day he had predicted, he proposed to perform a sacrifice to avert his death, and sent men to fetch the necessary materials. But in the meantime Mr. Janardanpant passed away, and the materials which were brought in were used on his funeral pyre, thus fulfilling his prediction that his would be the 28th sacrifice.

There is one more interesting story about this officiating of Buva as a sacrificial priest. Two Brahmans hearing Buva's fame as an able sacrificial priest came to witness one of his sacrifices. They waited till the whole operation was over and extolled him for his expert knowledge of the ceremony and his sound training and aptitude for the ritual. They were so very impressed with the whole ceremony

that they expressed their willingness to partake of the food served to the persons who had gathered there. Buva said that he was a Kshatriya Bhandari and asked how they as Brahmans would dine with him. The Brahmans said that he was superior to any Brahman and that they would consider it a great privilege to dine with him, and they did dine with the company assembled at the sacrifice.

Buva's proficiency in officiating as a sacrificial priest was praised by all who had witnessed any of the sacrifices which he performed on his own account and his fame in this connection spread far and wide through the local papers. On hearing this Mr. Bhagojirao Keer, a renowned and well-to-do contractor, called upon Buva and praised him for the attainment of this efficiency. He discussed with Buva as to the efficacy of performing sacrifices and having been quite satisfied he requested him to come to his Bhageshwar Bhuvan at Mahim and to perform a sacrifice. Buva readily complied with his request and performed a sacrifice at his place. Mr. Bhagojirao invited numerous friends of his to witness the ceremony, and spent a lot of money in feasting the invited guests and made Buva a gift of Rs. 100 as an honorarium.

Though he had ceased after his father's death to perform any sacrifices on his own account he has been performing the annual Shravan ceremony without fail, and when any of his clients show their

willingness to perform any propitiatory sacrificial ceremony recommended by him on consulting the Bhrigu Samhita or other astrological works, Buva is ever ready to help him through the prescribed operation. We will mention here some of the instances in this connection.

Mr Gopichand Vithoba Kangutkar sought Buva's advice to avert the trying illness of his son. Buva advised him to perform a sacrificial ceremony to propitiate the planets whose unfavourable influence had been the cause of the child's illness. Mr Gopinath followed his advice and went through the ceremony with Buva's help, and his son soon got round.

Buva to perform the prescribed sacrifice and made him the gift of a golden image. After this sacrifice he had a son born to him the following year.

Mr Mahadeo Govind Surve got Buva to perform a sacrifice to avert the danger in which his grand son was on account of a serious illness. While watching this operation Mr Surve was overcome with emotion and began to sob. Buva asked him what made him shed tears. He replied that he was reminded of his son who succumbed to a grave illness when such a remedy was at hand. After this operation, his grand son got round.

Mr Pandurang Kashinath Chawan went in for two sacrifices, one in favour of his ailing son and the other in favour of his wife who was seriously ill. Both of them recovered after the sacrifices were performed.

doctor is well up in Astrology and Phrenology, and observing Buva's head he said that he was sure to acquire fame and respect from all.

Mr. Bhai Mukundji Dhuru at first neglected the warning which Buva gave him in his annual reading to the effect that he should perform a sacrifice if he cared for the safety of his son. His argument was that these astrologers resort to such devices to frighten people with the sinister motive of screwing out money from them. Unhappily it turned out that Buva's prediction turned out true and his son suddenly got very seriously ill on the very day which Buva had predicted and Mr. Bhaisaheb immediately ran to Buva and requested him to perform a sacrifice in favour of his ailing son. Buva did so and his son recovered almost miraculously.

Mr. Pestonji Edalji Doctor Damanwala came to Buva to read what the Bhrigu Samhita had said about his nephew who was very seriously ill and would not come round, though the best remedies were administered to him. Buva read in the Samhita that the boy was suffering on account of some sin he had committed in his former birth; and that a sacrifice should be performed to avert the calamity and a golden image of God Vishnu as lying on Shesha (a cobra) should be given away in charity. The doctor at once got Buva to perform the sacrifice and gave in charity the golden image. The wonder was that his nephew had a favourable turn in his illness and soon recovered.

Mr. Dadabhai Kapadia's daughter Miss Dhanbai consulted Buva about the possibility of her marriage. He read the Samhita for her and declared that she should make an offering of a golden image of God Vishnu to ward off the evil effects of her deeds in the former birth and then she would get a good match. The offering was made and the lady soon got married.

Mr. Vasantrao Sakharani Kuwadekar, Police Sub Inspector, was advised to make an offering of a golden image of Vishnu with the object of getting a son. He acted upon his advice and was favoured with a male issue.

Mr. Ardeshar Ferozshah Patel got Buva to perform the ceremony of offering a gold image of a cow in order to avert the evil influences of his deeds in his former birth.

Mr. Khanderao Krishnanath Kirtikar, partner in the firm of Dadaji Dhakji & Co. was advised to free himself from the evil results of the sins committed in the previous birth, by offering a gold image of a cow weighing five tolas and a quarter. He agreed to do it and the necessary ceremony was performed by Buva on 18th April 1932.

Mr. Mukundrao Dadaji Rane, proprietor of Dadaji Dhakji & Co. was advised to get rid of the evil in his previous birth by offering a gold image of a cow and another of a sage, each weighing five tolas and a quarter. Buva officiated at the performance of this ceremony at Mr. Rane's and his wife's hands.

Dr. Dara's daughter Miss Awabai got Buva to perform a similar ceremony on 10th May 1932 in order to ward off the evil of her former birth.


For Mrs. Champubai, wife of Mr. Khanderao Gajanan Kothare, Buva performed a ceremony to do away with the evil results of her previous birth.

A similar ceremony was performed in favour of Mr. D. M. Joshi on 17th May 1932.

Mr. Vinayak Atmaram Kirtikar got Buva to perform a similar ceremony on 10th September 1932.



X. AS A TEACHER.

 **T**HERE are very few high-minded souls who take special delight in imparting to others unreservedly whatever knowledge they possess without expecting any return from them or without any concern as to their being in the long run their competitors in the fields in which they expect any gain or renown. Buva has been one of such high minded souls. Some of his clients came to have so much regard and love for him because of his amiable and obliging nature that they considered it a great privilege to be reckoned among his close friends. A few of these close friends aspired to possess some knowledge of Buva's subject and took advantage of his goodness and induced him to spend some of his time in teaching them, and he did not grudge them this favour and although he was very busy all day long in attending upon his ever increasing number of clients, he generously agreed to teach them his science without the least expectation of any return. In this connection he sedulously acted upon the ancient Rishis principle of imparting knowledge to students without proposing any terms to them.

A word about his ability as a good teacher will not be out of place here. The first essential quality which is expected in a good teacher is sufficient

We will not give here the names of all his early pupils while at Agarbazzar except one, who was Mr. Madhavray Janardan Patil. He already knew a little of the science and wanted to get more knowledge of it. He soon became Buva's close friend and spent all his leisure with him. In course of time of course he acquired sufficient knowledge of the subject and now he practises it. He has been working as an Inspector in the Public Works Department and helps Buva by becoming a mouth-piece of his superior worth.

Dr Bhulchandra Gangadhar Marathe M. B. B. S. and Mr Narayan Anant Inamdar took from Buva lessons in Astrology for about two years. They have acquired considerable knowledge of the subject and are able to practise as astrologers in their leisure hours. Dr. Marathe is a medical practitioner at Dadar and Mr Inamdar is an officer in the Telegraph Department. These gentlemen celebrated Buva's fame as an expert in his line, and in consequence several highly educated gentlemen came to him to learn his subject, such as Principal Panse, Messrs. R. N. Karnik, N. V. Bodas, P. K. Chavan, D. N. Wadke and others.

Dr B. M. Vaidya M. B. B. S. praised Buva to his brother in law Mr. G. V. Tamhane who is working in the Income Tax office. He came to Buva and after being satisfied with his sterling worth, he expressed his desire to learn Palmistry, which he studied with great zeal. Buva dictated to him complete notes on



Buva and his students

standing--(from left) Principal V P Panse Messrs G V Tamhane (Income Tax Officer) N A Inamdar
(Telegraph Officer) G J Borkar (Teacher) Dr B G Marathe M B B S,
standing--(from left) Messrs R N Karnik P K Chavan D N Wadke



Mr R B Bhat Engineer

Mr G J Borkar Astrologer

the subject, which this faithful student has arranged in a book form. Mr. Tamhane has made his name as a great palmist on the Kalyan side where he has built a house.

Mr. R. B. Bhat Asstt. Engineer, P. W. D. who is a very high officer in the Public Works Department, was first introduced to Buva by Dr. Marathe. He tested Buva by carrying a hot discussion with him. When Buva saw that he was not quite satisfied with his arguments he quietly laid out his horoscope and presenting it to him narrated some of his past, present and future events. Mr. Bhat was quite surprised to find them quite correct and was at once impressed with the wonderful powers of Buva. He was quite convinced of the truth of Astrology and expressed his desire to learn it with his help. Buva agreeing, he called upon him almost every day and took lessons in Astrology and carried on his study in right earnest. As he was an exceptionally bright and wonderfully inquisitive man, he soon mastered the subject and attained special mastery in a very subtle branch of Astrology viz: Nawamansha. Mr. Bhat took complete notes on it at Buva's dictation, so that they could be published in book form. He took two years to complete his study and now he is quite able to practise as an able astrologer.

Dr. D. V. Nadkarni M. S., who is a well-known surgeon at Dadar, is one of the latest students of Buva and though he does not find much time to

devote to this study he has got a sufficient grounding in the subject and hopes to complete his study in course of time.

Some of Buva's students of higher rank once met at Buva's place and proposed to perpetuate their relation by taking a group photo with their teacher and they called together all the students of Buva and had a photo, a copy of which we insert here. But as we found that Mr Bhat who was one of his chief students was not in the group, we insisted upon having his photo for our Marathi biography and he was requested to come over to Bombay for that purpose. His reply to this request is worth giving here, as it shows in how much esteem this high officer holds Buva. It runs thus —

Kaira, 30th March 1932

My dear Buvasaheb,


Yours to hand. It is so kind of you to remember an humble student of yours. All good things said about me are nothing but praises of my Guru. I shall be very glad to be photographed with you as suggested. I shall be in Bombay about 5th April 1932 as I am very busily engaged in special work.

The death of my mother has made a terrible shock on my mind which I am trying to bear, though the whole philosophy of the world will not be able to give me back my mother.

Yours very sincerely

R B BHAT

VI AS AN AUTHOR.



IT is now more than fifteen years since Buva commenced his practice as an astrologer at the youthful age of 15 years and almost from the beginning of his career he has been very popular, and as we have stated in the foregoing pages he has hardly had any leisure to study and write about any subjects with which he has been conversant. Still to his credit be it said that he has written much for his age, which is only 30. He has until now written four works which are of abiding worth. We will mention them here with a brief note to each of them.

1 Satya Shreshtha Hindu Dharma Panchanga.

This is an almanac prepared by him for the Shaka year 1850 (1928-29 A. D) It had not the nature of an ordinary native almanac. Besides dates and other planetary motions and their conjunctions, it included almost all information for which an orthodox Hindu usually refers to an astrologer. It contained all sorts of legendary and mythological information about persons and events which occur in an almanac, and which an ordinary man who claims to be a well informed Hindu must needs possess. Moreover he has given in it a large number of mantras which a mantric uses in his profession,

and elements of Astrology which enable a man of ordinary culture to turn an astrologist. Buva has availed himself of every occasion to give extracts from the teachings of Shri Padmanabha Swami, which has greatly enhanced the worth of the treatise. In fact this work of his is almost a cyclopaedia on a small scale, and testifies to the erudition of our Buva.

But as the size of this almanac had to be very large owing to the great variety of information, the price of it had to be fixed so very high that it proved very prohibitive, so that it did not command much sale. Ordinary people are always content with the cheap almanacs which never give any information beyond what is absolutely needful for the daily course of duties. This told very heavily on Buva's limited resources and he abandoned the idea of publishing it year by year.

Though the limited resources of people prevented them from patronizing such an invaluable treatise, its worth was acknowledged on all hands. The press eulogised this performance of his; and scholars praised him very much. We will quote here only a letter from Dr. Kurtkotī, who is one of the Acharyas of the Hindu*. The purport of his letter in Marathi is as follows:—

"We have before us an almanac prepared by Mr. Govind Janardan Borkar alias Shri Gajanan

Swami who has devoted the utmost labour to it. It is distinguished from other almanacs by the fact that it contains information about religious ceremonies and mantra-vidya and it contains useful suggestions to the disciples of Shri Padmnabha Swami Though it is Mr. Borkar's first attempt in this line it is very successful. In fact this almanac is very useful. If he continues to publish every year such an exhaustive work he will be very useful to people. From this attempt of Mr. Borkar it appears that he has been enjoying divine favour and we pray to God that it may steadily increase.

Out of numerous press notices we will quote here only one published in the Indian National Herald on 23rd January 1928.

A novel kind of Hindu almanac has been prepared by Shriyut Govind Janardan Borkar otherwise known as Gajanan Swami. The almanac which is designated as Satyashreshtha Hindu Dharma Panchanga contains besides the usual calendarical and other information which is given in every Hindu almanac a number of discourses on Hindu religious festivals, mythological stories, astrological information on various subjects, descriptions of rituals and customs peculiar to Hindus and a variety of other interesting information. The almanac which is cloth bound and large sized is profusely illustrated with pictures of Hindu religious leaders like Jagadguru Shankaracharya, Dr. Kirtikoti and others. The price of the almanac is Rs. 1-4-0 and it is published by Shri Borkar at Nava Jyotisha Karyalaya, Dadar.

In fact this magnum opus of Borkar placed him in line with very erudite experts in Astrology and kindred subjects.

Buva has written three other important works which he has not been able to publish. We will mention here their names and contents.

2. *Yoga Shastra*. In this work Buva has advised how to practise Yoga and attain *samadhi* or trance and how to fathom the motive or the object of a person who might call for consultation.

3. *Nawamansha*—This is a very technical subject in Astrology. Buva dictated this subject to Mr. Ramchandra Balkrishna Bhat Assistant Engineer P. W. D. about whom we have already said enough in the preceding part. In dictating this subject Buva did not refer to any work. So Mr. Bhat wanted to verify the principles therein laid down and Buva agreeing they collected a number of horoscopes and applied those principles to them and brought out results which they could easily verify by actually inquiring into the details of the lives of the persons to whom the horoscopes belonged. This comparison was quite satisfactory; and Mr. Bhat's reverence for Buva greatly increased.

A treatise on Palmistry was another important work written by Buva. This work too he got another student of his to write for him. His name was Mr. Govindrao Vinayak Tamhane who studied this subject with Buva, who dictated to him exhaustive notes on it and they have been so conceived that they form a treatise on the subject.

XII AS A BENEFACTOR.



ALL those who have come in contact with Buva must be impressed with his benevolent nature. An exchange of a few words with him is sufficient to show that he bears good will towards every one and is ever ready to help him. In case a really poor person resorts to him for advice or medical relief, he gives it free, and in more deserving cases he is even ready to give pecuniary help.

We need hardly point to the fact that Buva fortunately occupies a very unique position in regard to the ability of being useful to ordinary people. His mastery of Astrology and Palmistry enables him admirably to help people who may be in need of fore-knowledge about themselves. His knowledge of Medicine enables him to relieve persons from physical ills. His knowledge of Mantra vidya enables him to help those who fail to find relief by any other means; and his knowledge, of performing sacrificial ceremonies enables him to help those who believe in the efficacy of such ceremonies. In mastering these four departments of knowledge his primary object appears to be that common people who resort to him may find him very helpful. Especially very poor people get great relief

from him, as he treats them without exacting from them any fees. Such beneficent acts of his are bound to be numerous. He never keeps any record of them and we are not able to mention here any of them.

Buva's beneficence is not only limited to his professional line. He is constantly of use to many in other spheres. His influence over very many persons in high position enables him to be of great service to people who may be in need of some favour from such persons. Incidents of this nature are also numerous. But we are debarred from quoting any of them, as Buva has never cared to keep any record of them.

But there is a number of beneficent acts of his which have been already published to the world and we will give here some of them, with a view to show how his heart always melts with pity and how he takes delight in helping deserving men and institutions.

Buva took pity on the helpless condition of Mr. Ganpat Shivram Padval B. Sc., B. E. when he found that he could not proceed to Karachi to complete his course of Engineering for want of monetary help and he helped him to the extent of Rs. 101. When this young man passed his final examination in the second class, Buva was so very pleased with his brilliant success that he rendered him monetary help till he could get a job and even went so far as

to help him to the extent of Rs. 1000 in getting him married.

Another young man in whom Buva has been taking interest is Mr. Shrinivas Parsharam Mayekar B. Sc. LL. B. who is also a very bright student. Buva has presented to him law books worth Rs. 101, a professional robe to wear at court, and a new press for his library. He even helped him to the extent of Rs. 177 to make up the sum needed for getting his Sanad.

He has given a donation of Rs. 101 to the public Reading Room at Dadar and helped Rao Bahadur S. K. Bole J. P. M. L. C. to the extent of Rs. 101 to enable him to start a press of his own to publish his paper '*Navayuga*'. He has also contributed Rs. 101 to the fund raised for building a samadhi at Palghar in memory of Shri Padmanabha Swami.

In memory of his dear father he gave Rs. 116 to the Kitle Bhandari Aikyawardhak Sabha, Rs 5 to the '*Navayuga*' paper, Rs. 10 to the '*Bhandari Vyaya*', and Rs. 11 to an orphanage at poona.

In memory of his step mother who passed away within three months after his father's death he gave Rs. 5 to the '*Navayuga*' and Rs. 5 to the Kitle Bhandari Aikyawardhak Sabha.

There lived at Poona a very famous astrologer named Vishnu Gopal Nawathe. He came to Buva with the object of getting some contribution towards



Dava and Vishnu Gopal Nawathe the well known Astrologer

the fund which he was collecting for the purpose of building an observatory to facilitate the training of students of Astrology. Buva contributed Rs. 51 to this fund and got some of his friends to do the same. He even arranged for three or four lectures of Mr. Nawathe at Dadar.

We should like to mention here the fact that when this astrologer first saw our Buva he could not believe that such a young non-Brahman could possess any knowledge of Astrology. He, therefore, called again to test him. He required Buva to see his face and hand and lay out his horoscope, for which he was famous. Buva took up the challenge and in a few minutes did as he required. The old astrologer was greatly surprised to find this. He then had a look at Buva's horoscope and predicted that the young man had a very bright future before him and that men of very high position would come to pay him due respect. In short this Brahman astrologer was so much impressed with the sterling worth of Buva that he came to hold him in very high esteem and expressed his desire to perpetuate their friendship and sense of equality by having a photo of both sitting side by side. As predicted by Buva this astrologer died soon afterwards and his scheme remained unaccomplished.

art. Prof. Shivram Ramji More is one of such men. Buva has been his friend and used his influence to secure for him a permit to use a real sword in fencing. He went so far as to hold a gathering in honour of him and presented him with a medal in appreciation of his admirable skill in swordsmanship.

The inhabitants of Chinchkhari, a small village near Ratnagiri, were without a place of worship. Whenever they had to perform any religious ceremony they had to resort to a temple at Someshwar, another village near Ratnagiri. This caused great inconvenience to the poor inhabitants of the village. They complained to Buva about this and he promised to build for them a temple of Datta, and even laid the foundation stone of it with his own hand in 1931 in the presence of the numerous inhabitants of the suburbs of Ratnagiri and a number of friends whom he had taken there at his own expense. At the necessary religious ceremony on this occasion Buva himself officiated as a priest.

He has already made an advance to a sculptor to prepare a marble image of Datta. He has also made a similar advance to a goldsmith to prepare a silver image of Datta; and it is hoped that within a few months the building of the temple will be completed.



Buva lays the foundation stone of his Datta temple at Chinchkhari

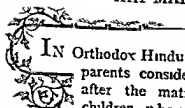


A photo of the marble image of Dattatraya specially prepared for setting up in the Mandir which is being erected by Buva for the benefit of the inhabitants of Chinchkhari near Ratnagiri.

Board for a grant of Rs 150 to repair this school-building. The Board agreed to pay the sum on condition that the villagers gave up to the Board the piece of land on which the building stands. They consented to do so. In the meantime Mr Kelkar, the head master of the school, informed Buva about this affair. Buva told him to cancel the agreement with the Local Board and promised to pay the necessary amount. Mr Kelkar did so and Buva placed Rs 50 in his hands and promised to pay the remaining sum as soon as the repair work was commenced. But when Buva went personally to Chinelikhari to lay the foundation stone of the proposed temple, he saw the state of the school-building and decided to erect a new one rather than repair the old one. He promised to do this work when he would commence the building of the proposed temple.



XIII MARRIAGE.



IN Orthodox Hindu Society as a general rule parents consider it their duty to look after the matrimonial affairs of their children, who in their turn do not think that they are independent to form such connections. They have to obtain the permission and co-operation of their parents in such matters. The orthodox idea is that rigidity of caste and social status have to be maintained at any cost. The prospects of a great gain or happiness resulting from a love-marriage are not reckoned with in this connection. In these matrimonial affairs girls in the orthodox families are entirely dependent upon their elders, who go about looking for suitable young men, who dare not enter into wedlock without the consent of their elders.

Our Buva comes of an orthodox family and has never thought of breaking away from its generally recognized rules. Those who had watched his career almost from his childhood held him in high esteem and sincerely desired to secure him for their son in law. Among others there was one who happened to be a brother disciple of Buva's father. His name is Mr Keshav Balaji Keer. He was respected by all the disciples of Shri Padmanabh

Swami. Buva's father also held him in great esteem and would undergo any sacrifice for his sake. We have already alluded to an incident in regard to this relation of theirs which being detrimental to his father, Buva had strongly protested against it and inveighed against Mr. Keer. Notwithstanding this strong opposition Mr. Keer intently desired to give his daughter in marriage to Buva. About this intention of his he had often spoken to his father. In the meantime several gentlemen were trying to effect a matrimonial connection with Buva. Among them the offer of one rich gentleman was very tempting. He said he would give a large landed property, a house and a large amount in cash as dowry if Buva accepted his daughter. Buva accepted this offer on condition that his father gave his consent. Mr. Keer who was very alert ran to Buva's father and reminded him of his old offer and wanted him to disallow the connection which Buva was going to form with his permission. Mr. Janardanpant yielded to his request and withheld his permission to close with the rich offer. Buva respected his father more than anything in the world and had to disappoint the rich man, and in obedience to his father he married the daughter of Mr. Keer whom he had formerly detested for certain reasons.

Now a word about this girl who was forced upon Buva is not out of place here. Ever since she




Buva and his wife Mrs Saraswatibai.

of his vanished when he was united with Mrs. Saraswatibai who was a born vegetarian; and it may be said to her credit that she has made Buva's home very happy. Buva too had no reason to fall out with her though he happened to be on bad terms with her father. But even this coldness with his father-in-law soon vanished and they have been now living on friendly terms.



XIV CHARACTER



THE most striking feature of our Buva's character is that he is intensely religious. He has inherited it from his father, who always devoted all his leisure to the worship of Datta as taught by his preceptor, Shri Padmanabha Swami, whose sincere disciple he was. Buva was highly precocious and impressionable, and his assimilation of the religious ways of his father was complete. In course of time this imitation turned into a reality, and the inculcation of the highly moral teachings of Shri Padmanabha Swami moulded his character so admirably that he turned out a saint from the very beginning of his career. He heard and studied the wholesome doctrines of the Swami and he has been ever trying to put them into practice. We can safely say that he is imbued with the noblest and the most sublime ideas which our ancient Aryan religion can inculcate. His character, thus shaped in his youth has ever been proof against all vitiating influences and thus to day we see in the very bloom of his life, an efflorescence of virtue in all the pomp of beauty, some aspects of which can be detailed here.

He has been quite free from all kinds of vice, from

the very beginning of his life. This keeps him in sound health of body and mind.

He dislikes all luxury and keeps himself at an arm's length from all pleasures which are likely to drag him away from the stronghold of temperance and purity. In this respect he may be looked upon as a veritable ascetic. Even when he was a small boy he never showed the least love for luxury. When he was a little child his father once expressed to him his intention to prepare for him some ornaments and grand clothes. He refused to have such things and he said that the acquisition of knowledge was the only ornament he valued most. This bent of his mind has remained unchanged even at present in his prime of youth.

This temperament has naturally developed in him an admirable simplicity of character. Though his attainments have been acknowledged by all to be very high, he shuns all show and those who are not acquainted with his merits treat him as a very ordinary man, until they come to know something more about him. His simple habits have led him to be mentally and morally simple. He never indulges in duplicity in his dealings with his clients, so much so that every one who has to do with him puts implicit faith in him and stands no risk of being deceived by him.

This valuable trait in him has been strengthened by his sterling honesty which never allows him to play

fast and loose with anybody. All his dealings are square and sincere and leave no ground for the least suspicion. Hence all his clients, high and low, place implicit faith in him. He never stoops to any double dealing or fraudulent acts. He never cares for any gains to be made by such wrongful acts. He himself sincerely believes in the efficacy of the propitiatory acts and measures which he advises his clients to adopt and people who submit to his advice never find the least reason to suspect his honesty and fairness.

The noblest principle of the Aryan religion which Padmanabha Swami was at pains to inculcate upon his disciples is to treat all men as brothers and love them as oneself. This is in short, the doctrine of the Brotherhood of Man. Buva has been thoroughly imbued with it. He treats all men as his brothers and is ever ready to serve them as well as he can. He takes great delight in being helpful to others. He will undergo any sacrifice in doing so. This great principle has evolved in him very praiseworthy traits of character.

This keeps all clients pleased though they may have to wait for long hours, before they have their turn.

Amiability is another praiseworthy trait in his character. As he feels that all men are his brothers, he has genuine love for all and receives them with great regard and friendly feeling. He is always very cheerful and talks to them in a sweet and loving tone. However careworn a client may be, as soon as he exchanges a few words with our Buva, he forgets for a moment his cares and sorrows and feels at ease, and his sympathetic behaviour with them makes their hearts beat with assurance and faith in his counsel.

Tolerance is another very admirable trait in him. Though he is a staunch adherent of his own religion and principles of life as taught by his cult, he never looks down upon other men who are not of his own way of thinking. He knows that men brought up in different environments and associations have come to have faith in different principles of conduct and as such they are not to be blamed or despised. He thinks that they have every right to hold different opinions and behave differently and notwithstanding these differences he treats all men on equal terms and his feeling of love to them is never alloyed by any such considerations. Hence, men of all creeds and denominations receive equal treatment at his hands. They feel as if they were talking with a loving brother.

Charitableness is another trait which is vividly observed in him. His philosophy teaches him that in dealing with all kinds of persons one should not look to external appearances but to the soul within, since external things are the artificial products of human creation, while the spirit within is one and divine. All ills are the product of mal adjustment of external environment and it is the duty of man to set them right. This duty impels Bura to help all without minding the accidents of external circumstances. Hence, he loves all and cares for their welfare without distinction. He is liberal and courteous towards all. He takes great delight in being serviceable to all.

His gentlemanly and dignified demeanour draws all hearts towards him and those who come in contact with him confess this charm of manner and try to deepen their friendship with him. They never trifle with him on any account but pay him due respect. They consider it a great privilege to be of some service to him.

He cares for his self respect and honour more than for anything else in this world. He, therefore, tries to avoid every thing that would lower him in the estimation of the public. His moral standard is very high indeed and he will never stoop to any act which is likely to sully his name. All his dealings are square and strictly conscientious. He will never allow anybody to do or say anything

regarding himself that might wound his honour and provoke disrespect for him. This virtue of self-respect, has kept him free from all evil acts and evil thoughts. So every one can safely rely upon him in all dealings.

This brings us to his quality of self-control, which is the main-stay of all virtue. Almost every educated man knows what is right and what is wrong. But keeping to right under all temptations is a rare virtue which Buva possesses in an admirable degree. He has displayed this virtue and kept it untarnished, though he has been exposed to all kinds of trying temptations. He has never swerved an inch from his self-imposed regimen which has kept him fit and free from all excesses and all lapses. For instance, he has never violated the vow of abstaining from animal-food and intoxicating drink, which every follower of the cult of Padmanabha Swami has to take. Similarly he steadfastly keeps aloof from purely sensuous pleasures, such as dramas, cinemas and tamashas. This strict regimen has developed in him real saintliness in the very prime of youth which must evoke great praise and admiration.

Buva loves self-dependence more than anything else. He is averse to all cringing and fawning and he detests all ideas and deeds which lead to dependence upon others. He can brook no control of others which might lead to submissive-

ness and slavishness. He disdains all gains which might accrue from such slavish conduct and flattery. He always stands upon his own merits, which are acknowledged by all who have to do with him.

With all this he is perfectly prideless. Though he possesses brilliant parts and admirable attainments he never shows himself off and he does not put on airs. With all humility and gentility he deals with his clients. But his self-confidence without being aggressive does not fail to create confidence in his clients. His dealings with all grades of people are invariably the same. His behaviour with all is very humble, cheerful and friendly. But he never tolerates any insinuation against him which might wound his honour and compromise his position. In such cases his self-respect is roused and impels him to retaliate. But his genuine good-will towards all deters him from vengeance. He practises the wholesome maxim, "Bear and forbear".

Selflessness is another virtue which is observed in all his dealings. Though he cares for his bread and butter, he never shows a mean and grasping nature. He is contented with his legitimate gains. In case a person does not pay him his due, he never higgles with him nor makes persistent demands. If his generous clients happen to offer him more than he expects, he accepts it with thanks. If any of his clients happen to be unable to pay his due, he never grudges him the services he wants but

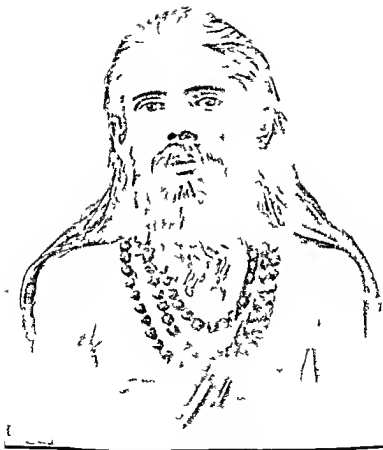
renders them without the least expectation of any return. He takes delight in being useful to poor people. He even renders monetary help to some of them, and tries to help them out of their difficulties even at great personal sacrifice. This admirable trait in him has befriended him with all and some of them have become his close and devoted friends. Even some of his clients in high position admire his generous and courteous behaviour and come to have a great regard for him.

So far we have tried to mention some of his qualities of heart which will show how worthy he has been in the very prime of youth. We can safely say that his character has been formed and there is no fear of its being changed. As he advances in years, the praiseworthy traits of his character are bound to be more and more confirmed.

Now to complete the estimate of his worth we have only to say a word about his intellectual qualities. Those who have followed us so far must have formed some idea of his worth in this respect. Those who have watched his career from his infancy declare that he was a precocious youth of brilliant parts. His memory is wonderfully retentive and it has enabled him to master his principal subject of Astrology in which he has been declared quite an expert even by his compeers. Some of them have gone so far as to declare that he is a gifted man, that is to say, he is a genius. Even the very proud

Brahman Astrologers have been obliged to acknowledge his superiority. We certainly admire him for his acknowledged ascendancy in his science, because being born of a family from one of the Backward Non Brahman communities, the light of his genius has thrown into the shade the greatest glory of Brahmana astrologers. And let us leave him now to rise from glory to glory, for the glory of his science and of his community.





Shri Padmanabha Swami

AN APPENDIX.

SHRI PADMANABHA SWAMI.



READERS who have followed us so far are likely to have some curiosity about Shri Padmanabha Swami whose disciple our Buva happens to be. We will therefore write a brief note here about this Swami. He was a Deshastha Brahman. His father Raghunathdas originally came into the Deccan from Anjarpet, a village on the bank of the Tungabhadra river which flows through the Karnatak. We have no information about his activities in this part of the country. We only know that he married a Brahman girl at Taral, a village in the Ratnagiri District. Padmanabha Swami was born to them there in 1846, and his original name was Govind. Raghunathdas left home when Govind was 12 years old; and nothing was known about him until 1902 when an appeal in Marathi was found at a bookseller's shop. It was an appeal in favour of *Kapiladhara Tirtha* which is in a jungle half a mile away from Kavanai, a village in the Igatpuri Taluka. In this appeal it was stated that Raghunathdas was the mahant who had control over the sacred place. On this appeal the photo of Raghunathdas was published. This appeal can be seen at the temple of Datta which was built by

Padmanabha Swami at Curry Road Bridge in Bombay After the disappearance of his father Govind was brought to Bombay by his mother But we have no information as to how she shifted for herself and what education Govind received He worked for a few years in different mills and then joined the Bombay Police force and worked there for some years But when he was 40 years old he was disgusted with this kind of life and turned out a recluse At this juncture a renowned devotee of Datta visited Bombay in 1885 His name was Yeshwantrao Maharaja alias Deva Mamledar Govind readily became his disciple and received much religious training at his feet After this he styled himself Padmanabha Swami and went about visiting different sacred places in India He then seriously undertook the mission of spreading the worship of Datta and reclaiming ignorant and poor men from all kinds of vices prevailing among the labouring classes After travelling far and wide for several years teaching his cult and turning numerous people to the worship of Datta he came at last to Bombay and stayed here to the end of his life getting disciples and improving the morals of workmen

He erected a temple of Datta at the Curry Road Bridge which is situated in the heart of the locality where all kinds of workmen chiefly reside On the premises of this temple he resided and preached

his doctrines and made numerous disciples who gave up drink and animal food. Buva's father and father-in-law were both among the staunch disciples of this Swami. Though he was a Brahman he allowed no Brahman to do anything with the management of the temple. None of them was included among the trustees to whom the management of the temple was entrusted. Even the usual worship in the temple was not required to be done by a Brahman priest. The Swami treated men of all castes as equal to Brahmans, if only they abstained from strong drink and animal food. His discipline in the temple was very strict. He hung a board at the front entrance of the temple setting forth rules about behaviour in the temple. By these rules, which are still observed, none who is drunk is allowed to enter the temple. Every one is required to wash his feet and face before he enters the temple. Visitors are not allowed to use bad and indecent language while they are in the temple. They must not sit there talking or playing. They must not quarrel or wrangle there. They should not indulge in any kind of gambling. No other temple exacts such discipline and we often hear evil reports about the bad use to which the premises of temples are sometimes put.

It appears that the Swami was well read. His religious discourses were very impressive and educative. His knowledge of the Hindu religion was excellent. He wrote several religious works some

of which have been published by his disciples. His knowledge of the people among whom he chose to work was wide. He knew their habits and ways of living and could speak to them as one quite familiar with them, and hence his talks to them were always convincing and telling.

In fact this Swami did much valuable work in the way of reforming workmen in Bombay. Many families in Bombay and many other places still remember him with gratitude and reverence. His teachings regarding the cult of Datta still hold sway in the hearts of his disciples and their progeny. But after his death there is hardly any one left who is able to carry on his propaganda. However Buva has mastered all his teachings and is a staunch adherent of his noble tenets, but his profession scarcely leaves him any leisure to develop the special talents which are required in a preacher to win the hearts of ordinary people. The only thing in which he could imitate Padmanabha Swami is the preparation of an almanac which would enable ordinary people to do without the help of a Brahman priest who knows something about a Hindu almanac. About this attempt of his we have already spoken above. This Swami died in the beginning of 1912 without a successor to carry on his mission. But every one of his disciples now looks up to our Buva as the only man who is qualified to continue the holy work of the Swami.



INDEX OF PROPER NAMES.

Name.	Page.	Line.
Ambedkar B. R., D. Sc.	45	13
Ankalesaria, B. A., LL. B.	67	3
Athawale, Rao Bahadur	53	1
Awabar,	53, 80	14, 20
Balkrishna D. Bhosale.	108	19
Banaji K. D.	62	15
Banajee, Principal	67	27
Bhawanagari S. N.	73	10
Bhajeekar V. N., F. R. C. S.,	66	26
Bharucha N. M.	61	12
Bharucha R. N.	67	11
Bhat R. B., Engineer.	46, 115	1, 5
Bodas N. V.	114	23
Bole S. K., J. P., M. L. C.	28, 42, 124	26, 15, 13
Byramjee Hormasjee.	97	19
Chawan P. K.	108, 114	13, 23
Chinchakhari.	1, 126	6, 7
Chotia S. M., Bar-at Law.	66	10
Clubwalla N. H., M. D.	60	8
Contractor D. A., L. M.		
& S., B. Hy	40, 61	4, 1
Dalal, M. A., LL. B.	67	26
Dalvi V. G., Bar-at Law.	52	18
Dara Manoharjee Dastur,		
L. M. & S.,	53, 75, 80, 81	10, 16, 17, 2
Davurr Miss. Freny.	85	13
Dayananda Saraswati.	103	15

NAME.	PAGE.	LINE
Desai Surajlal.	71	20
Deshamukha, M. A., LL. B.	45	22
Deshapande.	37	14
Deshapande R. R.	39	11
Dharampur State.	64	2
D'Souza M. J.	83, 91	10, 1
Dixit Mankundrao, LL. B.	98	5
Dubash H. N.	72	24
Dubash P. N., B.Sc.	65	4
Dhuru B. M.	109	4
Elchidana K. H., L.M. & S.	53, 68, 74	13, 28, 12
Fazalbhoy Curimbhoy, Sir	53	19
Fraser D. S., L. R. C. P.	66	19
Fraser V. S., M. A.	63	4, 16
Gagrat J. F.	60	22
Gandhi N. S.	74	6
Gawade G. B.	98	12
Gawande N. B.	89	17
Gulbai Mrs.	74	25
Gubagarkar K. L.	99	16
Hamand, B. A., LL. B.	32, 46	26, 29
Hamidullo Shaik Ali	26, 34, 98, 99	12, 1, 17, 4
Hedekar M. Y.	107	19
Hirabai Miss Jungalwalla	67	1
Hirjeebhai H. Wadia,	79	1
Inamdar N. H.	114	13
Jungalwalla B. K.	76	26
Jungalwalla N. T.	48, 77	11, 21
Jungalwalla Mrs. Dhanbai	77	24
Jauardanpant.	5	15
Joshi D. M.	111	8

NAME.	PAGE.	LINE.
Kalekhan H. N.	100	12
Kangutkar G. V.	107	7
Kapadia Miss.	110	2
Karnik R. N.	114	23
Karnik B. N., L. C. P. S.,	28	1
Kavanai.	141	20
Keer K. B.	128	24
Kapiladbara Tirtha.	141	19
Kelaskar G. M.	37	22
Kesharbai Miss. Kothare.	70	21
Khadpe H. H.	108	19
Kitenkar R. C.	72	4
Kirtikar V. A.	111	9
Kirtikar K. K.	75	1
Korke.	39	22
Kothare K. G.	68	22
Kurtakoti.	118	24
Kothare Mrs. Champubai.	68, 111	26, 4
Kuwadekar V. S.	110	9
Mahaluxmiwalla P. D.	53, 81	12, 9
Mankame S.	40	26
Malpekar K. N.	77	4
Maharani of Sirohi State.	80	12
Marathe B. G., M. B. B. S.	114	12
Master N. S.	53, 81	27, 20
Mantri Doulatrao.	26	10
Mayansk.	4	3
Mayanak R. L.	38	11
Mayekar S. P., LL. B. ;	124	4
Mehta J. K., M. A.	52, 84	17, 14
Mehta L. N., Bar-at law.	84	5

NAME	PAGE	LINE
Mehta J S, B A, LL B	80	5
Mehta Suryashanker	80	9
Merchant F R	59	20
Mistri Doctor, L M & S	67	13
Mody Mrs Jerbai H	53, 25	22, 6
Mody B P	53, 80	15, 20
Mody H P, M A, LL B	78, 80	14, 21
More S R	126	1
Murkar S V.	90	19
Mulla Feroze F J	79	19
Mulla F M	68	1
Nagwekar K K	107	15
Nadkarul D S, M B B S.	52	29
Nadkarni D. V, M S	47, 115	10, 25
Nalinibai Dalvi, B A.	52	19
Nadirshah Ardeshir, B E	52	29
Nauvatty, D O M S	108	22
Nawathe V G.	124	27
Nawarbai	77	9
Padmanabha Swami	118	4
Padwal J D.	26	13
Palanjee Edaljee.	79	13
Pandya S J., B A.	85	27
Panse	114	23
Pangarkar S.	51	20
Parkar G N.	24	10
Parkar L N.	24	13
Patil A. F.	110	14
Patil M. J.	26, 114	8, 3
Pawaskar V. V., M.B.B S	51	18
Pawaskar D S.	51	18

NAME.	PAGE.	LINE.
Petigara M. R.	62	6
Petit J. R.	63	14
Plumber P. E.	79	13
Pochakhanawalla S. N.	81	12
Purushottamdas Thakurdas,	54	10
Raghunathadas.	141	7
Raue M. D.	74, 75, 110	23, 2, 25
Raue W. S.	36	23
Rao.	63	23
Rao G. V.	71	12
Samson.	38, 39	23, 2
Sanzagiri V. R., M. R. C. S.	54	21
Saraswatibai.	131	2
Sarkari C. P.	97	27
Shankaracharya.	119	27
Shewade.	30	13
Shiwajee Maharaja.	3, 4	26, 19
Shiwaram Dajeeba Surve.	27	1
Shinde A. B.	45	23
Shinde Madhavrao.	25	3
Satghare, S. N. M. A., LL. B.	65, 66	26, 7
Shroff V. O., M. R. C. P., etc.	73, 79	24, 26
Siddi.	3	28
Sindhudurga.	4	20
Someshwar.	126	10
Surve P. S.	5,	18,
Surve A. N., Advocate.	51, 97	16, 13
Tambane G. V.	114, 120	26, 25
Tarabai.	92	4
Tarkar B. A.	37, 51	24, 17
Tarkunde V. M., Bar-at-law.	49	10

NAME.	PAGE.	LINE
Tuljapurkar S. R.	35	18
Tawade Raghunathrao.	51, 54	23, 23
Vakil J. H., Bar-at law.	54	4
Vaidya A. R., B A, LL B.	40	15
Vaidya B. M., M. B. B. S	114	25
Vedak V N. B. A, LL B.	26, 40	11, 22
Wadke D N.	114	23
Wadia A. K.	78	10
Wadia H. N., Bar at law.	79	1
Wadia S K	64	27
Wankerkar B K.	26, 59	9, 8
Wasaiwalla F.	67	26
Welankar R. G.	97	4
Yashwantrao Mahara;	142	12
Zaboban Jahangir Vakil.	78	19

ERRATA.

Page.	Line.	Incorrect.	Correct.
2	11	as many	as, many
2	22	af	of
12	15	tho	tha
13	20	impressions	impressions
18	5	lata	late hours
36	3	1930	1931
36	23	Police Inspector	Police Sub-Insp.
38	19	shorty	shortly
40	20	cencourined	convinced
47	10	M. A.	M. S.
65	12	B. E. L. C. E.	B. A., L. C. E.
74	12	Dr. Major	Dr.
75	1	Krishnarao	Khanderao
77	14	Sandrabai	Sudhabai
"	15	M. R. C. P.	L. M., M. R. C. P., D. T. M.
"	17	M. Sabita	Samhita
78	10	Mr. M.	Mr.
79	7	M. I. E. F. I. S. E.	M. I. E., F. I. S. E.
97	8	of him	him
107	12	Gopinath	Gopichand.
116	25	though, the	through. The
134	14	on self	"

GOVIND JANARDAN BORKAR

ALIAS

SHRI GAJANANSWAMI,

ASTROLOGER & PALMIST.

NAVA JYOTISHA KARYALAYA,

Padhye Building, Dadar,

BOMBAY.